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CHRONICLE

The Cardinal's Jubilee—Masonry in Manila—Magazine Loses—Ex-Minister Herbert G. Squiers—Aviators Killed—Mexico—Guatemala—Canada—Great Britain—Ireland—Portugal—China—France—Italy—Tripoli—Germany49-52

QUESTIONS OF THE DAY

The Holy Name Society—Catholics and Labor Unions—Turkey's Dilemma—Another African Loot—English Political Economists.....53-59

CORRESPONDENCE

Failure of the Uprising in Spain—Expelling Chinese from Siberia—Portugal's Prime Minister59-61

EDITORIAL

The Editor of the "Encyclopædia Britannica" Replies—The Pope and the Newspapers—Newspaper Inaccuracy—A Futile Device—A Eulogist of Ingersoll—A Representative Irish Visitor—Canadian Campaign Documents—Notes.....62-65

LITERATURE

A Very Specious Comedy—Aspects of Religious Belief and Practices in Babylonia and Assyria—Studies Diplomatic and Military 1775-1865—The Holy Viaticum of Life as of Death—La Curia Romana según la novísima disciplina decretada por Pio X—Los Esponsales y el Matrimonio según la Novísima Disciplina—Notes—Books Received65-67

EDUCATION

Public Testimonial to the New President of Marquette University—Inefficiency of Non-Classical or "Vocational" Studies—Lack of Thoroughness in Early School Training as Shown by West Point Entrance Examinations—German University Students.....68-69

SOCIOLOGY

Providing for the Spiritual Care of Immigrants69

PULPIT, PRESS AND PLATFORM

Archbishop Ireland and Cardinal Gibbons on the "Weapons of Mobocracy".....70

ECCLESIASTICAL NEWS

The Liszt Centenary—Dr. Grannan Honored—Cardinal Gibbons and the Society of St. Vincent de Paul—Privileges for the Eudists—Christian Brothers' Schools in India—An Interesting Irish Wedding—Inconsistent Presbyterian Minister70-71

SCIENCE

Atmospheric Waves—Search for Domestic Potash Deposits—Daily Wireless Weather Reports in France for Ships—Fruit Respiration.....71

OBITUARY

Victoriano Agüeros—Very Rev. Cornelius T. O'Callaghan, D.D.—Right Rev. Augustine Van de Vyver, D.D.—Rev. Mother Victorine.....72

LETTER TO THE EDITOR

Honoring Marquette's Memory.....72

CHRONICLE

The Cardinal's Jubilee.—During the greater part of the week, ending October 21, Baltimore was given over to the celebration of Cardinal Gibbons' Jubilee. The services in the Cathedral as already recorded were held on Sunday, October 15. On Monday more than 30,000 marchers joined in the greatest Catholic procession Baltimore has ever witnessed. Surrounded by distinguished prelates who had graced the other ceremonies of his dual celebration, the Cardinal, from the stately portico of the Cathedral, acknowledged the salutes of the thousands as they passed, and while fatigued by the strain of the several hours constant watching, he remained in his place until the last man had gone by. Representative societies from all the parishes in the city, many from Washington and country districts were in line headed by their respective pastors. Members of the Holy Name Societies from many states, Knights of various organizations, Germans, Hibernians, Poles, Bohemians, Lithuanians, delegations from the Colored churches bearing a banner with the inscription, "He's our Cardinal, too," all united in the impressive tribute to a prince of the Catholic Church, to the foremost citizen of Maryland, and to one of the greatest figures of the nation. The Tabernacle Society of Baltimore tendered a reception to his Eminence on Tuesday. This was followed by the dedication of the Gibbons Memorial Chapel at St. Mary's Industrial School on Wednesday, and the services at the cathedral in which 4,000 children took part brought the program of events to a fitting close. Cardinal Week will furnish a glorious page in the Church annals of Baltimore.

Masonry in Manila.—According to the *Cable-News American* of Manila, September 3, three hundred master Masons attended the temple dinner at the Masonic Temple, Manila, on September 2. Of the five speakers mentioned by the Manila daily, three were judges, Ross, Crossfield and Smith; another, Dr. (of divinity) Murray Bartlett, formerly rector of the Episcopal Cathedral of Manila and at present president of the government university of the Philippines, and the fifth a business man, Mr. Strong, who addressed the high school of students of Manila the week before.

Magazine Loses.—Judge Ward, of the United States Circuit Court, denied the motion of the *Review of Reviews* Company for an injunction restraining Postmaster General Hitchcock from transporting its magazine as second-class mail matter by fast freight trains instead of by fast mail trains. The *Review of Reviews* Publishing Company charged that the new order was a discrimination against it in favor of its two chief competitors, *The Literary Digest* and the *Outlook*. Both of these publications are issued weekly, while *The Review of Reviews* is a monthly magazine. In refusing to grant a preliminary injunction pending a decision on the action brought by *The Review of Reviews* Publishing Company, Judge Ward pointed out that the department had a right to reduce the loss caused by the transportation of second-class matter, and that the distinction in favor of publications issued at short intervals was due to the fact that monthly magazines were sent over great distances, while the radius of distribution for weekly publications seldom exceeded 500 miles, and that for dailies 250 miles on the average.

Ex-Minister Herbert G. Squiers.—Word was received of the death in London on October 19 of Herbert G. Squiers, former captain in the United States Army, and more recently Minister to Cuba and to Panama. Herbert Goldsmith Squiers was born in Toronto, Canada, April 20, 1859. He was graduated from the West Point Military Academy in 1880, and in 1890 was made lieutenant of the Seventh Cavalry. He had also been instructor of military science and tactics at St. John's College, now Fordham University, New York. Mr. Squiers began his diplomatic career with his appointment as second Secretary of the American Embassy in Berlin, in 1894. This post he held until 1897, when he was made Secretary of the American Legation at Peking. During the attack on the city by the Boxers he acted as chief of staff to Sir Claude McDonald. So well did he conduct himself during the rebellion that President McKinley paid tribute to his services in a message to Congress, and the British Government also thanked him officially. In May, 1902, he was appointed by President Roosevelt American Envoy Extraordinary and Minister Plenipotentiary to Cuba. He resigned his post in 1905, and was made Envoy and Minister to Panama. He received the honorary degree of LL. D. from Fordham University in 1906. Mr. Squiers had been in ill health for the last two years. The funeral services will be held at the Church of St. Francis Xavier's New York City.

Aviators Killed.—Eugene Ely, one of the most famous of aviators, met his death at the Georgia State Fair in an attempt to make a sensational dip with his Curtiss biplane. Twenty-thousand persons witnessed the fatal mishap. Ely's greatest distinction as an aviator was gained in San Francisco, when he flew from the aviation field a distance of twelve miles to the United States cruiser "Pennsylvania," anchored in San Francisco Bay, and, after taking luncheon with the officers, flew safely back to his hangar. In November, 1910, he won a \$550 prize offered by the Aeronautical reserve for the first flight from a steamship to shore.—The German aviator, Tacks, while making a flight near Hamburg, fell and died a few hours later in a hospital. This makes 102 aviators killed in a heavier than air machine since the beginning of active flying, a little more than three years ago. Tacks is the thirteenth German to sacrifice his life. Germany stands third in the list of such fatalities, France coming first, with thirty-seven, and America next, with seventeen. Italy has lost eight airmen, England seven and Russia five.

Mexico.—At the request of the Government, the Chinese cruiser Hai Chi, will not call at any Mexican port. During the Maderist revolution, over three hundred Chinese, including small children, were barbarously put to death at Torreón, and the question of indemnity is being discussed by the two Governments. It was thought that the presence of the cruiser might suggest pressure

on Mexico.—In the course of his wanderings, General Diaz recently paid a flying visit to London, where he expressed the intention of returning to Mexico as soon as public tranquillity should be fully restored. As Madero is being openly accused of imitating the old régime and of paving the way for the triumph of demagogism, the ex-president may not return very soon.

Guatemala.—Through the influence of three toadies of President Estrada-Cabrera, one Domingo Pérez Aura, who is characterized as an "Americanized Spaniard," has secured extensive and valuable land concessions in the district of Peten, which borders on the colony of British Honduras and Mexico. Although obtained ostensibly for timber cutting and gathering *chicle*, an inspissated sap which is the foundation of chewing gums, Mexicans view the move as an attempt to establish an American colony in dangerous proximity to Mexico, and as another step towards a Central American republic under the leadership of Guatemala and the protection of the United States. The Mexican minister to Guatemala has informed his Government that he considers the colonization scheme as political rather than economic.

Canada.—The results of the census have just been published and are disappointing. Canadians counted on having 8 million population at least. They have actually 7,100,000, an increase of 1,700,000 during the last decade. There is, therefore, relatively an immense exodus from Canada, one person leaving out of every three of increase. The greatest increase is in the western provinces. Saskatchewan has grown from 91,000 to 453,000; Alberta from 73,000 to 373,000; British Columbia from 178,000 to 363,000; and Manitoba from 255,000 to 455,000. Among the cities Montreal has increased by 200,000, and has now 466,000 inhabitants; Vancouver, B. C. and its environs, have 125,000, an increase of nearly 100,000. Calgary and Edmonton have respectively 44,000 and 25,000, instead of 4,000 and 2,500. Toronto has increased by 168,000, and now numbers 376,000. The Maritime Provinces are either stationary or show a loss of population. The redistribution of seats in parliament will give 5 additional to each of the western provinces. As British Columbia is Conservative and Manitoba more Conservative than Liberal, this will mean a slight advantage to Liberalism in the West. On the other hand, as the Maritime Provinces inclined to be Liberal lose 5, the redistribution will hardly affect the balance of parties.—The Methodist Conference at Toronto has passed resolutions concerning the Ne Temere decree full of the usual misrepresentations. Thus, it repudiates the idea that any church decree should have the power to override the civil law, and is of the opinion that a marriage ceremony performed by a person authorized by the State should be valid irrespective of the religion of the parties concerned. But nowhere in Canada has a church decree any such power, and everywhere in Canada

a marriage performed by a person authorized by the State is legally valid irrespective of the religion of the parties, provided it conform in all respects to the law of the State.—The McGill students were riotous again on their theatre night.—The western crops continue to show great degeneration of grade.

Great Britain.—The Unionist members of Parliament are not of one mind as regards the use of their salaries. Some refuse to accept the treasury warrant, others give the sum to charities in their constituencies. This is thought by many to come so near to illegality as to endanger to the members' position at the next election. The great body of Unionist members seem to be taking the salary and saying nothing.—There is not a little difference of opinion regarding the details of the Old Age Insurance Bill. Mr. McKenna announced the other day that the Government would stand or fall by it. This, however, does not mean that all amendments will be refused.—Unionist papers announce a deadlock between the Government and the Irish party over the financial part of the Home Rule Bill. The wish, probably, is father to the thought.—The Labor party has won the general elections in Western Australia. In South Australia the party seems securely established in the Government. In the Commonwealth Government it is in difficulties on account of the defeat of the Referendum, and also in New South Wales, because its land law takes away the right of rural lessees of public lands to convert leases into freeholds, and its labor-disputes law has been framed to include agricultural laborers.

Ireland.—The Hierarchy in their annual meeting at Maynooth condemned the late strike as wrong in principle, injurious to trade and nascent industries, and decreed by an organization alien to Irish labor. "A more glaring instance of the evil of being tied to Great Britain in our local affairs could not be found." While relying mainly on "sound public opinion formed by Christian principles," the Bishops approved of legislation constituting a quasi-arbitral court, to which all conflicts between employers and employees should be referred, and prohibiting strikes until after the court's award a fixed time had elapsed, sufficient for the public mind to grasp the situation. Cardinal Logue called attention to the large number of honors in Gaelic on the prize list of the Maynooth students, and said there was more done for the revival of Gaelic in Maynooth than in any other part of the country.—Lord Pirrie, President and chief owner of the Harland and Wolff ship-building plant, said at a reception he gave in Belfast to the British Postmaster-General, "experience showed that Irishmen are perfectly capable of managing their own affairs." His interests were larger now than ever, and he had no fear that their finances would suffer by Home Rule. It was the men who allowed no representation to the Catholics of Belfast, one-third of the population, who

are now imputing religious intolerance to Nationalist Irishmen. Those men were "past-masters in the art of penalizing on religious grounds." There was no one with a stake in Belfast or Ulster who was able or willing to lead the opposition to Home Rule. In matters of Irish Government, as in local affairs, Catholics and Protestants could work together in harmony.—There were remarkable demonstrations in honor of Mr. Shane Leslie on his departure for the United States to lecture in behalf of the Gaelic League. An immense torchlight procession accompanied him to the train in Dublin, and both in Dublin and Cork leading representatives of the clergy and of the civic and social bodies paid him tribute.

Portugal.—The custom house receipts for July, 1911, mentioned in number 131, should have shown a difference of \$438,000 in favor of the receipts for July, 1910.—One of the first steps of the Government when the Royalist uprising began was to arrest and confine a large number of priests. It then published a manifesto to the citizens, in which it declared that if each priest in the country influenced only three men, a considerable army could be raised in a short time. While the priests were being conveyed to prison, they were stoned and spat upon by an angry mob, the guard doing nothing to protect them; but when an attempt was made in Oporto to lynch some priests, a body of infantry hastened to their rescue.—The reports made to the friendly Spanish press by the Portuguese monarchists give glowing accounts of their equipment and prospects. Captain Paiva Couceiro, who is the brains of the undertaking, has enlisted only Portuguese, and of them only those who have had some military training.—In answer to the petition of various commercial and industrial concerns for some delay in exacting the taxes because business was so stagnant, the Minister of the Treasury has insisted on prompt payment, for the Government needs the money and does not wish to attempt to raise a loan.

China.—The Imperialists have not yet succeeded in putting down the revolt, though there are said to be 4,000 regular troops in the neighborhood of Hankow, the rebels' stronghold. A massacre in that city of eight hundred Manchus is reported. As in the "Sicilian Vespers," the victims' inability to pronounce correctly a certain word brought instant death. An engagement between an imperial army of two thousand men and an equal force of republicans was indecisive. The government troops gave way at first; then the rebels retired owing to a lack of ammunition, leaving three hundred of their dead on the field. Multitudes of refugees who have fled to Shanghai report that nearly the entire valley of the Yangtse, as far as Hankow, is in the hands of the rebels. The foreign concessions in Hankow are considered safe, as Sir Alfred Winsloe, commander of the British Eastern fleet, as senior officer, has under him a joint foreign force to protect American and European

interests. The government seems confident that the rebellion will soon be suppressed, though a loan of \$3,000,000 which is needed for the army, cannot be obtained from foreign bankers.

France.—General de Charette, one of France's most brilliant soldiers in recent history, died October 10, at his family seat of Basse-Motte near Saint Malo in Brittany, at the age of eighty. Catholics will recall his gallant services to the Holy See as Commander of the Pontifical Zouaves during the troublesome years 1860-1870. De Charette won the admiration of the world during the sharp fighting at Castelfidardo and at Mentana. Even after the departure of the French auxiliaries in 1870 had made the occupation and defence of Rome impossible in the face of the invading army sent by Victor Emmanuel to wrest the sovereignty of the city from the Pope, the undaunted leader of the Pontifical troops continued the struggle until an express order sent him by Pius IX forced him to abandon the fight. In the Franco-Prussian war, at the head of a volunteer corps of Vendéans, de Charette fought with valor, winning the highest commendation of the Republican forces under Gambetta. During the siege of Loigny he was grievously wounded and left for dead on the battlefield. Some of his followers finding him alive at the end of a terrible day's fighting, carried him to a field hospital where, unknown to the Prussians, he was nursed back to health. His gallantry that day won him promotion to the command of a brigade in the army of the West. It was de Charette, it will be remembered, who in opposition to the growing anti-Catholic sentiment of French leaders in 1871 brought about the public consecration of his legion to the Sacred Heart in June of that year. He took no part in politics following the proclamation of the republic, but spent his years quietly in the retirement of his family seat in Brittany. General Charette was the author of an interesting story of the legion he led so long, entitled "Reminiscences of the Pontifical Zouaves: Rome 1860-1870; France 1870-71." General de Charette married an American, Miss Antoinette Polk, a member of the famous Tennessee family.—The Franco-German negotiations concerning the Morocco question are continuing, though little is heard of them in the more serious matters recently developing in continental diplomacy. French papers say that the chief difficulty in their consideration arises from the Congo concessions to be made. Public opinion in France seems to be averse to yielding much in that direction. It will be dishonorable, says the press, in time of peace to abandon colonies whose upbuilding has cost the country a heavy price and whose possession has been so gallantly acquired.

Italy.—The country is afflicted just now with a heavy share of the world's evils. What with the war in Tripoli, the earthquake in Sicily, sharply recalling the

terrible scenes of 1908, and the cholera, the Italian people needs all its fortitude to weather the storm. War news is scarce. Besides the military censorship enforced on all news from Tripoli the cable between that place and Malta is being used exclusively for army messages. Press despatches are refused transmission over the cable and must be mailed to Malta or Syracuse. From Turkish sources the report was sent out that the negotiations between the powers and Turkey, with a view to a restoration of peace, had failed. Propositions made by the powers, says the report, could not be accepted with honor, and Turkey will pursue a firm and just policy in defence of her rights in Tripoli.—The cholera epidemic was marked last week by violent outbreaks on the part of peasants at Segni, a town of 7,000 population, distant half an hour by railway from Rome.

Tripoli.—The meagre reports from the seat of war show that General Caneva, commander of the Italian army expedition in Tripoli, is now directing his attention chiefly to making the city of Tripoli an impregnable base from which will be provided the reinforcements and supplies necessary for the campaign in the interior. Fortifications are being extended all about the city, making it a thoroughly entrenched camp. In addition posts will be established along the line of the advance into the country, in order to make it impossible for the enemy to cut off the invading column from its base of supplies.—News from the interior reaching the Italian commander through friendly natives describe the Turks as making an active campaign among the Arabs to incite them against the Italians.

Germany.—The war in Tripoli has offered a difficult problem for German diplomacy to solve. The friendly overtures made to Turkey in the past had raised the hopes of the latter to look to Germany for possible support in the crisis of a war; while Italy, as a member of the Triple Alliance, might naturally expect a favorable attitude towards herself on the part of the sister country. It was a case where the German Eagle had needs face two ways at the same time. To sacrifice the friendliness of Italy would weaken the European prestige of Germany at a period when England and France would be anxious to win over the rejected ally, and yet the advantages which the land of the crescent was promising could no less be foregone. In this situation Germany has been eager to bring about conciliation by every means possible, and to extend her sympathy to both parties. The Tripolitan dilemma has proved almost as distressing as the Moroccan difficulty.—The barbaric settlement of disagreements by the argument of a duel, which the German Emperor has rather encouraged within the army, has lately claimed its victims in the German gymnasium at Rudolstadt in Thuringen. The student Hans von Necker was shot on the "field of honor" by Dietz, a fellow student.

QUESTIONS OF THE DAY

The Holy Name Society

Anyone familiar with Baltimore will remember the huge building known as Lyric Hall, which stands about half-way between the grey Mount Royal Station of the Baltimore and Ohio Railroad, and the new white marble structure, now the Union Station of the Pennsylvania and its associated lines. Lyric Hall was the place where on Monday, October 16, the Holy Name Society assembled its delegates from all parts of the country, for its first General Congress. Even Canada sent its representatives. The meeting coincided with and made part of the festivities which Baltimore was then busy with, in celebrating the Golden Jubilee of Cardinal Gibbons.

How many people filled the seats of the vast auditorium is something which is only of secondary importance. Far more impressive was the fact that you saw before you an immense assembly of men, some of them apparently from business or the professions, who had some control of their time and occupations, but also and perhaps the main contingent sturdy hard-handed workmen, who had willingly traveled hundreds, some of them a thousand miles or more—a journey involving an outlay of hard earned money that must have required a great deal of previous and subsequent saving—yet who gladly made the sacrifice and gave up their time for absolutely no other purpose than to meet for a few hours in order to make a public and united proclamation of their reverence for the Holy Name of Jesus Christ.

Such a purpose assumed as the exclusive object of a great organization of every-day practical men must necessarily be somewhat of a puzzle to the world outside. It does not seem large enough to account for so much effort. But it must be remembered that the name by which the Society is designated is a part of that symbolism which is so intimately interwoven in everything connected with Catholic belief and practice. The scope of the Society is much wider than its name would seem to imply. Its first object, namely, war against profanity, is a proclamation to the world of the doctrine which the non-Catholic part of it is forgetting: the Divinity of Jesus Christ. Herein lies the opportuneness of the Association and the inspiration it affords for united and aggressive cooperation. These serious, hard working, practical men thought it worth while to assemble at Baltimore for that purpose, and to make the year 1911 the beginning of a series of annual conventions which are to be roll-calls in the battle for that great object. These men know that belief in the Divinity of Christ is the foundation stone of modern civilization, and it is worth recording that the earnestness of these men in the fight they are waging is not restricted to resolutions and proclamations. They are earnest Catholics, and a

large number of them had received Holy Communion on the morning of the Convention and crowded the Cathedral again in the evening to assist at Vespers and Benediction of the Blessed Sacrament.

The proceedings of the Congress were momentarily interrupted, or rather their picturesqueness was added to, when the Apostolic Delegate in his grey robes entered the Hall and read for the delegates a letter from the Holy Father, which all listened to standing; kneeling at the end for the Papal blessing. Later on a flash of red was seen at the end of the Hall, and the Cardinal in his scarlet ascended the platform and let his heart speak to the assembly in words of encouragement and praise. As he withdrew he was accompanied down the aisle by a stalwart delegate in the uniform of the New York Fire Department, the Catholic chaplain who has established a branch of the Holy Name Society among the valiant fire-eaters of the metropolis. The chaplain of the New York Police was also present, but in clerical garb.

A series of resolutions had been prepared for the meeting. They were in reality a digest of a much larger number that had been sent in from all sections of the country. They dealt mainly with the means to be taken in the fight against profanity, but there were also subsidiary ones, such as the methods to be adopted for the suppression of vile plays and indecent picture shows, and for the support of the Catholic press. Readers of AMERICA will be pleased to hear that the last named resolution, which was carried unanimously, pledged the members to support, not only the local organs, but "the great national weekly, organized and directed by the Fathers of the Society of Jesus."

There were addresses by an eloquent Dominican, Father J. T. McNicholas, Attorney-General Hogan, of Ohio; Father John C. Fearn, of Revere, Mass., and the chaplain of the New York Police, Father Francis Sullivan, who has organized a Junior League of the Holy Name outside the Department, and who is also successfully laboring with the guardians of the peace in his native city. Others also spoke. Besides the addresses, diplomas were given to some of the members of the Association as a recognition of the zeal which they had shown for years in building up the organization. In the great procession that took place in the afternoon in connection with the Jubilee, the Holy Name Societies were given a place of honor. Such were in brief the proceedings of the First National Congress. It may well congratulate itself on having done very much at this initial meeting for the interests of Catholicity in the United States.

STAFF CORRESPONDENT.

Catholics and Labor Unions

According to the statistics drawn up by a competent Labor Commission, and quoted in the *Nation* for August 12, 1909, "about half of those in the trade unions are Roman Catholics, the rest Protestants or without religious

preference." This statement, carefully prepared though it was, appears to be rather excessive at the present date; but it makes plain the great interest which priests and Catholic societies are called upon to take in the trade unions of our country.

At the last general convention of the American Federation of Labor, when the resolutions drawn up were not as radical as Socialists desired they should be, Victor Berger remarked that nothing else could be expected because of the predominance of blue and green, a combination which results in yellow. The green, of course, represented the large Catholic element among the sons of Erin, while we may be sure that under the blue he had not a few of the Catholic German workers in his mind, who by their demonstrations at the convention were causing no slight confusion in the Socialist camp.

The strength of the Church in many of our unions was brought home to the writer as he stood before St. Patrick's Cathedral, in New York, to watch the Labor day parade march by in serried columns. At times rank on rank would reverently lift the hat, or even pass with bared head along the full front of the great Cathedral, showing the pride they felt in thus professing before the world that faith for which they were prepared to offer up their very lives. Again only an isolated few would acknowledge the Lord there holding His review from the silent Tabernacle. But where the red was prominent one usually looked in vain for the salute that meant so much, though the Celtic cut of features often told their tale or the hand half-lifted from instinctive habit, and dropped again. The long, endless files of the garment workers, with their Socialist pennons and Yiddish inscriptions, could not be expected to know Who dwelled within, but the Italian labor union, too, marched by as stolid and unmoved as if not one in all their numbers had ever heard of the existence of the Church of Rome.

The force of association could well be studied here, and the absolute need of discrimination between the various locals. The activity of priests and of the leaders of Catholic organizations can nowhere be better employed than in following with keenest interest the proceedings of the unions to which the laborers beneath their care belong. The interests of the workers are the interests of the Church.

"Perhaps nowhere to-day," writes one who is but repeating a truism of modern economics, "is the conflict with the Socialist propaganda being waged so continuously, so actively and at such close range, as within the ranks of the organized industrial crafts." The reason for this is evident. The work of bringing to Socialism the unorganized laborers of any country is slow and painful, must be carried on with individuals and remain insecure. Members of local trade unions, on the contrary, have already gained through organization a certain solidarity, and if swung over to the Socialist party can be permanently held by joint subscriptions to Socialist papers and other influences that can constantly be brought to

bear upon them. The outlying elements of labor will then readily enough be caught up and swept along in any emergency by the strong current of Socialist organization.

Socialism is contemplating nothing less than the absorption of Labor Unionism. Precisely in as far as opposition exists between these two forces is the bond between Unionism and the Church drawn closer. Both must have nothing more at heart than the true welfare of the worker and of the poor. Both must spend themselves in this noble service. It must not be a merely negative effort consisting in nothing but opposition to Socialistic aggression, as is often the case, but a strong, positive energizing cooperation for the relief of poverty; the improvement of labor conditions, wherever reasonably demanded; and the social betterment of the world, making the law of Christ the rule of all our activity.

To safeguard the union laborer, to point out to him his dangers or to teach him how to meet them is evidently one of our gravest duties. Socialist locals must forever be sealed to the Catholic. The fact is clear that taking Socialism, not as it might be, but as it actually is, the laborer must finally come to choose between it and the Church, between it and Christ. The Catholic Church is for Socialism the block of stumbling, and any means is licit than can asperse her fair name or cast discredit upon her ministers. Priests and Catholic organizations should thoroughly understand the sympathies of the various trade union locals to which the parish members belong or which they are likely to enter. The establishment even of Catholic locals would be a welcome support and encouragement for Unionism, since this, as a body, is still bravely fighting to throw off its Socialist incubus.

It is true that many locals are Socialistic; it is true that entire unions are avowedly so; it is true even that various State conventions have endorsed the first principle of the Socialist platform. The cause of Socialism is being promoted night and day within almost every union of the American Federation of Labor, which itself is yearly pestered and annoyed by Socialist resolutions that are proposed only to be rejected. As Socialists express themselves, they can lead the horse to the water, but cannot make it drink. By often repeating the action, however, they hope to succeed at last. Then they can saddle and ride it too. No one who is truly interested in the welfare of the laborer and in the preservation of the faith of the working millions can fail to see how grave and imminent the danger is.

We know that Catholic activity has already manifested itself strongly, even at the national conventions; but we have not as yet even begun a concerted Catholic labor movement, such as is at present gathering strength and momentum in Germany. It is true that under different circumstances different methods must be employed. Activity within the labor unions may for the present usually be our best tactics.

There are in the entire German empire 3,291 Catholic workingmen's associations, with a total membership of 439,749. The burning question has been whether such societies should be exclusively Catholic, or whether it is not better to adopt in preference the so-called "Christian Industrial Unions." A widely-spread conviction is that Catholics alone are not sufficiently strong, and should invite the co-operation of Christians of all denominations. The guidance of the Church, it is thought, would not be forfeited by this, and should any local go astray her voice could readily recall its members. The fact is that, according to a recent account, not more than fifteen per cent. of the membership in these labor unions is Protestant, so that their spirit remains strongly Catholic. Opposition is taken to these views by the Catholic labor federation known as "Sitz Berlin," which counts 1,229 societies with 130,000 members, and which holds that the entire movement should remain directly under ecclesiastical control.

The conditions which have called forth the labor activities of German Catholics have not as yet arisen, and must not be permitted to arise in our own country. Organized labor in Germany, with the exception of what has been here described, is entirely identified with Socialism. These same conditions Socialists have pledged themselves to bring about in our labor unions. Their efforts, as we have seen, are already bearing results. What are we to do to meet them?

"Three great forces," says a writer in a non-Catholic publication, "are to-day affecting the intellectual and emotional life of the working people: trades unions, Socialism, and the Roman Catholic Church." The attitude of Socialism towards the Church is sufficiently clear. Its interest in the trade unions, as Socialists themselves declare, is to change them into revolutionary centers. "Unionism," says the Socialist President-elect of the International Association of Machinists, "is the body and Socialism is the soul of the labor movement." Such at least is their dream. What part is the Church to take in this struggle, mindful alike of the spiritual welfare of the laborer and his temporal needs and happiness?

At every great labor convention Socialists hold their own private meetings at which each movement is carefully studied and discussed, in which the resolutions to be submitted are first put to the ballot, and where the means are decided upon to cover up a defeat or follow out success even to the limit of possibility. The humor of the situation is that when Catholics attempted at St. Louis, during the last national convention, to evince a particular interest in the Federation, without displaying even in the least the disloyalty of which Socialism has often been guilty, there was at once an outcry from the entire Socialist press. Even to attend Mass in a corporate manner, as members of the Federation, was betraying it into the hands of Rome. The insincerity of such an attitude is often most exasperating; but it will not deter Catholics from exercising their rights and safe-

guarding their interests, spiritual and temporal. To attempt in merest self-defence and in the most modest way what Socialism has most brazenly carried out a thousand times calls forth from its camp at once a chorus of most virtuous indignation. The consolation is, that in this Socialism is not so very different from other enemies the Church has had from the beginning, and still will have when Socialism shall have passed into history to trouble only the mind of the poor schoolboy, like a thousand other sad, unhappy and forgotten things. Socialism, too, under the Providence of God, can only work unto the good of those who love Him.

In the meanwhile there is work for us to do, and the unions will heartily welcome our activity in whatever way it can be most prudently displayed. Socialism is founded upon class-hatred. The unions, where Socialistic ideas have not infected them, still at least propose to themselves the ideal of justice for all, the ideal of Christ and of His Church. He wished to be descended from royalty and wealth and to be laid in the tomb of the rich; but He was born into the labor-world and in this He desired to live. It was a school of laborers He drew about Him and by the mouth of the workers did He evangelize the world, teaching neither hatred towards the rich, nor contempt of authority, but justice and love for all and the coming of the Kingdom of God. Healing, like Him, the temporal wounds of mankind, we shall lift up its gaze to the cross whence alone salvation can come to the world.

JOSEPH HUSSLEIN, S.J.

Turkey's Dilemma

If we could forget the wrongs inflicted by Moslems on Christians, or logically hope for fair treatment, some day, from enlightened Turkish rulers to the poor *rayahs* dependent upon them, we could easily sympathize with new Turkey in her present sore straits. She is being openly despoiled by a nominally Christian state which protested faintly at persecution of Christians nearer home, but finds it incumbent on her to take up the cudgels in defense of a handful of traders who help to replenish an exhausted exchequer. Italy judges possession of a tract of land inhabited by hostile Arabs of more advantage than a protectorate over the barren peaks of Christian Albania. She scarcely raised her voice to seek justice for the latter, but she is ready to go to war for a piece of African territory that may prove as fatal to her as her first footing in Abyssinia. Italy's ambition of colonial extension can meet with but scant approval from any impartial observer of her iniquitous home administration, and it is hard to pronounce between the respective merits of irreligion and infidelity as informing elements for a wild untutored race such as the denizens of the Tripolitaine. On the whole, the cause of righteousness is better served, perhaps, by the frank barbarian than by the hypocritical guardian of faith and morals that Italy is known to be.

The position of Turkey is critical in the extreme, for there is not a point in that sorry empire at this moment immune from trouble. Wherever we look its footholds are insecure, in Europe, Asia, or Africa. Round Uskub, Ipek, and other Macedonian towns the rebel bands of Serbs, Bulgars, and Vlachs are in process of re-formation. The Greek propaganda which had somewhat slackened, is revived in all Hellenic districts, and discontent is rife on the borders of Thessaly as well as in Crete. Albania is a perpetual fountain of unrest. To the dissension between tribes of different creeds is now added the jealous resentment of Moslem Albanians against the Government which has granted particular privileges to the Malissoris. Solidarity with these promises greater advantages than continued loyalty to Moslem governors. The brotherhood of nationality appeals more strongly than ever to the Moslem Albanian, who will ultimately adhere to it rather than to brotherhood of creed.

In Asia the prospect for the Young Turks is just as disquieting. The revolt in Yemen was only partially quelled, and between Kurds and Armenians there are daily conflicts. Arabia knows little and cares less about the program of Union and Progress. If the Arabs were consulted they would probably demand the restoration of old Abdul Hamid and condign punishment for the self-styled regenerators of modern Turkey. In vain does the Constantinople Press attribute disorders to English guineas and American dollars distributed in Aden and Adana, contempt for the new régime is spreading to the farthest corners of the empire in Asia.

But it is in Africa that Young Turkey is suffering her bitterest humiliations. We have seen of how little weight was her word when France and Germany disputed over their respective claims in a land supposed to be under her jurisdiction. Bit by bit Turkey has been losing her African dominions. After Algiers, Egypt; and after Egypt, Morocco and Tunis; but it was reserved to the Young Turk government to be robbed of Tripoli in the most cynical manner yet recorded. A government that had so shamefully violated its engagements towards its Christian subjects deserved perhaps no better, but the chastisement is, unfortunately, not calculated to aid justice or relieve suffering. How far removed from the spirit of the Crusaders are the Italian filibusters may be gauged from their coveting a land inhabited by Mahomedans, rather than exact some measure of liberty for their Christian brethren nearer home. Politics, indeed, have little to do with morals, and still less with common humanity, but Italy does not even make a show of seeking any end beyond selfish aggrandizement. She can hardly lay claim to what is called military glory since her adversary, as has been justly stated, is a prey to chronic civil war.

Turkey's isolated condition, her scanty material resources, and the disorganized state of her army, preclude any chance of successful resistance to Italy's sudden onslaught. She has no avowed political allies; Germany,

on whom she counted, and whose support she thought she had purchased by immense economical concessions, failing her utterly in the hour of need. England looks on impassively while her former protégé is being dismembered. More, the appointment of Kitchener, a man of action, not a diplomat, to the Governorship of Egypt, was an alarming symptom for men who asked for benevolent passivity abroad while they pursued "pacific reforms" at home. England plainly intimates to Turkey that her natural protector is now the factor with whom she practised over Bosnia regardless of England's advice. France has been estranged by Turkey's persistent favoring of German commercial enterprise. Russia remains the darkest spectre that looms on the Turkish horizon, for she is the most natural successor and the most logical foe.

There is an inborn fear of Russia in all Turkish hearts. The events of 1877 and 1888 are not forgotten, and Young Turkey fully realizes that the policy which incited England and France to save her from disruption in those crucial moments, exists no longer to-day. New dangers, fresh foes, have arisen, and the expiring relict of Asiatic fanaticism in Europe is confronted with Teuton aspirations. The endeavors of the Young Turks to conciliate the Triple Alliance and form an identification of interests with its prime factor, Germany, have been the most pitifully disastrous fiasco of modern international politics. It is the Powers whose friendship they have cultivated at the expense of older allies that reduce Turkish territory. Austria deprived them of Bosnia and Herzegovina. Italy seizes Tripoli. It remains for Germany to establish a protectorate over the land through which runs her great railroad to Bagdad, and then the Young Turks may well exclaim: Heaven save me from my friends!

The cabinet of Hakki Pasha was regarded as the fourth adherent of the policy that groups Middle Europe against East and West. It forgot in its eagerness to stand alongside the presumably greatest military force in the world, that Bismarck had adroitly fostered Italian pretensions in Africa, and that the natural trend of Austro-German expansion would be from the Baltic to the Aegean Sea. There were not wanting, however, plenty of warnings to its Government from the Turkish Press. Not so long ago *Hikmet* had a leader which said:—"Germany is our worst enemy because it is masquerading as a friend. Germany has got all possible economical concessions in our dominions, and we reject the solid, handsome article of English and French manufacturers for coarse German products. In return Germany's allies are egged on by her to despoil us."

The infatuation of the Young Turks went so far as to make their mouthpiece, the Crown Prince Yussuf-Izeddin, declare after his recent tour in Europe, that he found Germany pre-eminent in both might and culture. This undiplomatic pronouncement is but one of many blunders of the Hakki cabinet. The tour of the Sultan's

heir was intended to bring a personal note of intimacy between the new régime in Turkey and foreign potentates. But it displeased the conservative Mahommedan population. It is of course unheard of that any descendant of the Prophet should deign to visit his brother rulers. The fiction which makes the Sultan Sovereign of the World can only be upheld by avoidance of those parts of it that refuse to acknowledge allegiance. The innovation which sent Yussuf-Izeddin among his peers had no practical result. Germany, whose gift of the splendid fountain in Hippodrome Square is a monument of the Kaiser's friendship for the ex-Sultan, is presented a model battleship—nucleus of the projected Turkish fleet—to his deponents, and now watches with polite regret the destruction of this embryo sea-power by her ally Italy.

How can the inexperienced men who undertook to rejuvenate and consolidate their tottering old Empire find the guiding thread in this fluctuating line of policy? They have been deceived and must bear the penalty. Russia, ever the most steadfast and most sincere of Turkey's many foes, does not conceal her satisfaction at the Young Turks' disillusionment. The *Novoe Vremye* compares the Hakki cabinet clinging to Germany to a drowning man clasping a serpent. The pity of it is, in Russian minds, that European complications which generally wind up with the peace offering of some portion of Moslem territory from one Power to another, have little bearing on the fate of the Christian peoples still oppressed by Turkish misrule.

Thus, turn where she will, Turkey is isolated and friendless, but her worst difficulties arise not from danger without, but from chaos within, as another paper will indicate.

BEN. HURST.

Another African Loot.

The diplomacy of the European Governments in dealing with the Morocco problem is, according to a French political economist, prophetic of similar methods to be followed in the near future in another part of Africa. It is practically a proclamation that after they have satisfied their boa-like appetites by swallowing the countries on the northern littoral of the Dark Continent, they will proceed to assimilate by the same process those that are lying expectant along the shore of the Red Sea. Africa, indeed, seems to be in the process of a transformation into a Greater Europe, and the English, French, Spanish, Italian, Portuguese and German uniforms may soon grow to be as familiar to the sun-burnt men near the equator as to their white brethren on the other side of the Mediterranean. The advantages of commerce and the necessity of protecting their colonists will henceforth serve as a pretext for European interference with the ultimate purpose of subjugation.

Before the Morocco question has been disposed of,

lo! in Eastern Africa there arises an almost exactly parallel problem, but one which will call for far more adroit and delicate handling than that which is now putting the diplomats of Europe to a supreme test. It is the question of Abyssinia.

The geographical, political and economic interests of that country are remarkably like those of Morocco, and it is not rash to assert that as soon as King Menelik, who refuses to die, finally shuffles off his mortal coil, the Cabinets of Europe will sit somewhere or other to dispose of the dead monarch's estates, independently of the wishes of his heirs and assigns. Just as in Morocco, civil strife afforded a more or less plausible pretext for interference, so we are going to see immediately on Menelik's demise a squabble for succession similar to that of Abdul Aziz and Mulay Hafid. There is, moreover, a resemblance in the geographical features of the two countries, both affording excellent opportunities for commercial and military operations. Moreover, the occupation of Casablanca by France, that of Larache by Spain, of Agadir by Germany, of Tripoli by Italy, have already been duplicated in Abyssinia in the seizure of Massouah by Italy, of Djibouti by France, and of Zeila by England, not to speak of the Panther that may plant its claws in Abyssinia, just as it did in North Africa.

Again, it is as sure as sure can be, looking at it in the light of past events, that when Menelik departs this life anarchy will be inaugurated both in the country of the Gallas at Erythrea, and in that of the Beni-Changoul on the borders of Harrar. He is a paralytic now, and is said to be on the verge of the grave, for which he shows an aversion most exasperating for his prospective heirs outside the kingdom. But when he does at last lay down the burden of life, then over his dead body the scramble will begin.

The awe and respect in which he is held by his subjects, as well as their loyalty to the dynasty which he represents, have held them in check so far. But when he is gone the storm will break. Indeed, it is the monarch's own action which will unchain it. For not only has he abrogated the Salic law, but he has designated his sister's son as his successor to the throne; although in default of an heir in the direct line, one of the sons of his uncle, the Ras Dargié, has by the law of the land, the right to the throne.

Added to this there is the clash of races and religions. The Prince Mikael, who has been made heir apparent, belongs to the inferior race of the Gallas, and although a convert to that particular form of Christianity which prevails in Abyssinia, he is of Mussulman origin. The Abyssinians, who are essentially traditionalists and nationalists, will not stand for him, and hence the very strong probability is civil war. Doubtless the European Powers, who are watching the course of events, have already picked their man.

Abyssinia is a rich country, and has some very useful ports. France already occupies Djibouti, which is well

suitied, not only for commercial, but strategical operations. It is an important commercial centre for the caravans. Five hours' journey from that lies the English port of Zeila in Somalia. Italy, besides Erythrea, owns all the northern coast from Massouah to Rahoita. In brief, the ground is so well covered that the natives have very little, if any, direct communication with the Red Sea.

Erythrea was given to the Italians by England, just as it gave Morocco to France, and Italy at that time began to dream of a protectorate over Abyssinia. The world knows how Menelik dispelled that dream, when at Adowa he routed Baratieri and his 65,000 men. Germany has since then become somewhat active in those parts, and even Russia cherished an idea of a religious alliance between the Catholics of Abyssinia and the Russian Church, but the advances were repelled. Rome would be much more acceptable to the people. France has been very cautious all along. Indeed, it has never been in good odor with Menelik. A French railroad was attempted, but so far it has never gone beyond the limits of French territory. The African monarch looked upon it with suspicion and efforts to extend it ceased.

Meantime the European Powers are watching each other. They have made their treaties, secret or otherwise, which the experience of this year has shown us will hold just as long as the diplomats keep their temper, or until commercial advantages call for a change. The *status quo* established by Menelik since 1870 will be changed immediately; for as soon as the war of succession breaks out Italy, England, France and Germany will probably interfere, on the plea of protecting their subjects resident in Abyssinia. Indeed, the European merchants of those parts are already preparing for that contingency and will quit Addis-Ababa, or "The New Flower," as the capital is called; a name given in defiance of the fact that frequent fogs make it an unpleasant place to live in.

No doubt "The New Flower" will not be culled and the capital will remain intact, but England will doubtless gobble up the whole western region along the line which connects Addis-Ababa with Khartum; and will thus by the valley of the Blue Nile unite it to the English possessions in Egypt, and to Zeila in English Somalia. The Italians on their part will add to Erythrea Tigné, and Eastern Amhara as far as the capital. France will have the rest, which is relatively very little, that is to say, the country from Djibouti to the capital, which will mean Adal and Danakil, a small part of Choa and the valley of Aouache. Germany may also claim a share, even if the secret treaties have not provided for that contingency.

If, however, the succession of Menelik is uncontested the plans of the diplomats may go awry. But even if there is no civil war there would be sure to be trouble if an attempt at invasion is made, for the Abyssinians

are both ardent patriots and splendid fighters, and many a long day will pass before they are subjugated. X.

English Political Economists

In an instructive paper read at the annual Conference of the Catholic Young Men's Society of Great Britain, held at Southampton, June 3-5, 1911, the Rev. Michael Maher, S.J., passes in review the Classical English Economists and some of their pet theories. Father Maher marks where these theories enter the domain of ethics and points out how they have failed to meet the test of experience, and moreover run counter to Catholic ethical principles.

"Abstract economic generalizations," says Father Maher, "are one thing, concrete positive measures designed to influence the actual methods of production, distribution, exchange and consumption of wealth in the world around us are something quite different." He seems to hold that only when doctrine passes out of the sphere of theoretic speculation and essays the practical, does it become the subject of ethical or theological criticism. But this we submit would be to allow perfect freedom to theoretic speculation and to require theory to be called to account only when it is being reduced to practice. On the contrary, theories are the proper object of ethical and theological criticism, as every text-book shows; and as a matter of fact, if we allow theories to pass unchallenged it will be hard to prevent them from being reduced to practice. "*Principiis obsta*" is a precept no less sound in morals than it is in medicine, and from the nature of things calls for more urgent application. But with this exception noted, Father Maher is right in maintaining that in the application of theory to existing conditions the economist is bound to show that the theory is in harmony, or at all events not in conflict with morality or with the teaching of religion.

The first theory which the Jesuit philosopher dissects is Malthus' theory of over-population as the chief cause of poverty and misery in the world. It had a most vehement advocate in John Stuart Mill. But, as Father Maher points out, experience has utterly discredited it. England trebled its population from the time of Mill to the end of the century, but the general conditions of the working classes had very much improved. France, moreover, which adopted the preventive checks such as abstinence from marriage and the "prudential restraint," advocated by Malthus and Mill, shows the slowest increase of any country in Europe. Were it not for the immigration of foreigners the actual population of that country would be shrinking from year to year. French economists of to-day, we are told, mournfully recognize that the French nation is dying, and that unless a profound change takes place the French race will disappear and their fertile lands will pass to another people.

Another principle which, too, may often in the working out, involve an infraction of the moral law of God,

is that of "enlightened selfishness," which these economists laid down as a working basis for free competition, the unrestricted liberty of conscience, and in general for their great maxim of "*laissez faire*"—leave things alone. "Enlightened selfishness," as a principle, fitted in nicely with the assumption of Rousseau and Locke, that the authority of the government is the outcome of a free contract of the individuals composing the State. It also harmonized well with that other maxim of theirs, that the common good is best secured by permitting each individual to bargain freely and pursue his own interests. The State should avoid meddling, for it is the business of the Government, according to these economists, "to protect against fraud and physical violence, and to enforce contracts freely entered into, but beyond this it should abstain from interference between man and man."

But the Catholic student of ethics will not allow these assumptions to pass unchallenged. He is taught that the end and purpose of the State is the temporal well-being of the nation as a whole, and that among its primary functions is the protection of the weak and the securing of justice to all. He will not even in theory concede a false origin to authority, but will hold, according to the ethical philosophy of the Catholic Church, that the authority of the State is from God, though the form of government and the distribution of power may be determined by the people.

The substitution of free competition and unlimited liberty of contract in place of the regulations of the Medieval guilds and the paternal forms of government prevailing in the Middle Ages, Father Maher finds has not worked for the bettering of the laboring class. The State was at length forced to ignore the false theories of free contract and free competition and compel the employer to exercise justice and humanity towards those working for him. In England the Government passed the long series of Factory Laws, "constituting," says Father Maher, "one of the most valuable economic chapters in the British Statute Book, as well as the *most admirable* embodiment of the principles of equity." This superlative is perhaps an exaggeration. The factory laws were a long drawn-out approximation to the principles of equity, beginning with prescriptions of decency. Whether they have yet attained to the embodiment of equity may be doubted. Sweat shops still exist. But the Government was not unaided in restricting liberty of contract. Father Maher points to the rise of the Trades Unions, which checked individualism and limited competition among their own members, while developing an *esprit de corps*, through which private sacrifices are cheerfully made for the good of the body. In this respect he finds nothing in the Trades Unions to condemn.

Starting with the assumption that man is "a bartering animal," the economists insisted on the principle that it should be left entirely to buyer and seller to protect

themselves. But, as Father Maher indicates, here too as time went on the moral sense of the people and actual experience of human nature set aside the ratiocinations of economists. Many laws of drastic character were passed in England preventing adulteration and false representation in regard to the nature and quality of goods and their method of production. In America the Pure Food laws, passed by Congress and the creation of a Pure Food Bureau, under the Department of Agriculture, afford another example of the rapidity with which legislation is divorcing itself from economic theorists. The recent remedial legislation for Ireland is one of Father Maher's happiest illustrations. The Irish Land Act, passed by the Imperial Parliament in 1881, as Father Maher says, was the most authoritative and complete condemnation of the *laissez faire* creed during the whole century, the opponents of the bill urging that the measure meant the banishment of the science of Political Economy to the planet Saturn.

Father Maher concludes his essay with an extract from the great illustration of Catholic principles and the method of their application to economic problems exhibited in the grand authoritative pronouncement of Leo XIII on the most fundamental and far reaching of all sociological questions—that of the just remuneration of labor. Its bold and lofty vindication of the principles of natural justice, he says in conclusion, would have astonished the utilitarian John Stuart Mill. It is but another evidence that the Catholic Church remains ever the truest friend and the ablest and most uncompromising defender of the just rights of the poor.

E. SPILLANE, S.J.

CORRESPONDENCE

Failure of the Uprising in Spain

MADRID, Sept. 23, 1911.

The storm of revolution which, for a few days, filled us with anxiety and fear has at last passed over our heads, and the tempest, dark and threatening, has been succeeded by fair weather.

We take it for granted that the readers of AMERICA have obtained from the daily press the chief events that took place during those days of stress, when even the wisest hesitated to foretell what an hour might bring forth. Instead, therefore, of going over the ground once more and relating the murder of the judicial authorities of Cullera, the robbery and arson in Carcagente, the distribution of private property in Alcira, the acts of sabotage on the railways of Valencia, the attacks on the civil guard in Saragossa, and many other outrageous acts of these new Vandals, we think it better to philosophize on the facts, to study the origin and causes of the movement, and to point out its true character and significance.

The revolution was not political but social. What was in danger was not a political party, not a throne, not a dynasty, but society itself, in its widest acceptation; for the onslaught was made on political and religious institutions, on the army, on the bench, on the Church, on

the laws, on property, and on the family. There was no talk of an economic clash, or of a struggle between capital and labor, or of an attempt by labor to secure the betterment of its material or moral conditions; the talk was of an assault on society, of overthrowing it, of destroying it root and branch, of establishing the reign of anarchy, of reproducing the Commune of 1870.

The active principle of the collapsed revolution was not Republican, nor Socialistic in the proper sense of the word. It was syndicalistic. It did not start among the Republicans, but among the enemies of all law. The laborers that recognize the leadership of Lerroux did not join in the general strike; the "general union of workmen," which is the incarnation of Spanish Socialism, took almost no part; the most important Republican and revolutionary leaders remained at a safe distance; Lerroux was not in Barcelona but in Madrid, at the side of Canalejas; Emiliano Iglesias, the right hand man of Lerroux, came into Spain and presented himself at the *Casa del Pueblo*, or Laborers' Club, to dissuade his followers from cooperating in the revolt. We may here remark that these worthies, together with Azzati, laid the train for Barcelona's "bloody week" in 1909.

On the other hand, the laboring classes, who were pushed on against their will towards a general strike, saw betimes that they were the victims of a cruel deception, whose purpose was to launch them upon a career of violence and crime for the benefit of certain professional agitators who exploit and enslave them. Therefore, the uprising collapsed.

Where, then, is the natural inquiry, did the attempted revolution take its start? The answer is found in a "Laborers' Confederation," whose central office is in Barcelona. It is at the head of various Catalonian organizations or clubs and keeps up friendly relations with similar associations in other parts of Spain. The Barcelona organization purposes to walk closely in the footsteps of the "General Confederation of Labor" in France which, as is well known, is animated by a thoroughly anarchistic and communistic spirit. Affiliated to it in the different parts of the kingdom are twenty thousand laborers, who look upon the State as essentially bad and tyrannical, and therefore to be wiped out of existence. They want no beating about the bush. Their motto is: "Direct action by the proletariat in the shape of a general strike, vindictive and bloody."

This organization is, as is plain, syndicalistic, revolutionary and anarchistic; it is as much against a republic as against the monarchy; its aim is the destruction of the State. It started the revolution. It looked for active help from French revolutionists, who had been noticed in considerable numbers in the country before the event, and it is not unlikely that it expected valuable aid from Portuguese friends of the plan. Funds were to be had in abundance. Common report says that the French parent organization, whose main object seems to be to embitter our existence, devoted five million dollars to work in Spain and Morocco.

From what we have said it follows that he would fall into a grave and lamentable error who should conclude that the revolt was the outcome of the feelings of the Spanish working classes as a body, or that it was as general and as widespread as appearances seemed to indicate. No; Spanish workingmen, broadly speaking, are not partial to anarchistic excesses and outrages. Far from approving of them, many organizations have formally protested against them, and many laborers, tired of the tyranny of a handful of conscienceless adven-

turers and agitators, have withdrawn from membership in clubs of such tendencies.

Does this mean that we may joyously fold our arms and take a rest? Not at all. Four ways of improving his condition have been set before the Spanish laborer. These are the Socialistic plan, the Barcelona revolutionary plan, the Lerroux plan, and the Catholic social plan. This last, and it is painful to confess it, is the weakest and the least influential and has the fewest members. Here we may ask what might have happened if, instead of the Barcelona revolutionists alone, who did so much damage in a few days, the Socialists and the Lerrouxists had taken part in the fray? True, Lerroux ordered his partisans to remain aloof and they heeded him. Would they be as docile to him or to his lieutenants to-morrow? Here is a suggestive incident. Shortly after the revolt had collapsed and quiet had been restored, Lerroux visited the local jail, where some friend and admirer of his had been confined for a misdemeanor. His way led him by many of his political followers, but instead of words of welcome and good will they hurled offensive epithets at him and gave unequivocal signs of disgust and hostility. They did not even hesitate to call him a traitor.

But from another point of view, there is no denying that the revolt has given a good lesson and a providential warning to all, to the sluggish rich, to truckling cabinet officers, to the middle classes, who never remember their rights and their duties, and to the laborers, who have so often blindly submitted themselves to the guidance of men of bad faith. In this sense the disturbance has done good. For one thing, it has caused Canalejas to make a radical change in his policy. Displaying an activity which was as energetic as it was unexpected, he has shown that he will not be a party to subversive propagandas and attempts to stir up disorder and rebellion. It could be said with truth that those who fomented the disturbances simply tore up his political platform. Logically, his next step should be to resign.

Another consequence of the trouble seems to be the rupture of the alliance between the Republicans and the Socialists. The Republican leaders saw too late that they had lost their followers; for the Republicans of last year had passed on into the camp of the Socialists or of the anarchists.

Finally, some of the labor organizations have received knock-out blows, for it has been shown that their governing committees exercised a tyrannical sway over the members and exploited them for political or personal ends. Treated as if they were prisoners and slaves, the workmen have learned that all that glitters is not gold, and all that raise a hurrah for the laborers are not his friends. They have seen, too, that the way to ruin the country is to bring on unjustifiable strikes.

NORBERTO TORCAL.

Expelling Chinese from Siberia

VLADIVOSTOK, July 27, 1911.

I wonder if reliable prophets are recruited from the ranks of doctors? If so, I am glad to leave these otherwise hospitable shores, since the doctors visiting these parts predict that without doubt the golden autumn months will see the pneumonia plague established here, if not permanently, at least for thirty years. Distance lends enchantment to the view, and I contemplate a certain, if not final, exit before then.

The Litany of the Saints pleads for deliverance from

pestilence, famine and war. Like the Russian peasant, to whom it never occurs to take time by the forelock and about whom is the proverb: "When the thunder growls the peasant crosses himself," I did not think of reciting it till kind friends, arriving from Dalny and Harbin, began to regale us with the horrible details of this plague; details which have before now been pictured to the rest of the world by the ever present cinematograph. The prospect was most upsetting to contemplate at short range, and in the words of the poet, "none for mine," could it possibly be avoided.

Hardly less alarming was the war scare we had in the late spring. Excepting the military, who are obliged by law to employ Russian servants, almost everyone else in Siberia has Chinese for cooks and waiters, and Japanese women for maids and nurses. With the trouble in Manchuria came the order that every Chinaman should give a strict account of himself, and to help the police identification each one was obliged to have two views of himself photographed, one front and one side view. Copies of these were to be pasted in his wage-book, on his passport, and also registered at the police station. Another order which made the Chinese very angry and which so far has never been strictly enforced, was that each was to wear a bracelet with some particular identification marks on it. This order was so very distasteful, that rather than submit to it, not a few cut off their queues, dressed in European fashion and prefaced their own names with Russian ones, though whether they went through a baptismal ceremony or merely adopted the name that sounded sweetest to their ears I never could definitely determine. Many of them being unable to prove that they had any visible means of support were deported, and it was sometimes pitiful to see them driven through the streets by the soldiers, their miserable chattels packed on their backs. I shall always remember one old man, all his belongings tied up in a handkerchief, the tears streaming down his face, his tottering steps trying to keep up with the rest, as he left what to him had been a land of plenty compared to his famine and plague-stricken fatherland. Poor old thing, perhaps he was mercifully suffocated on the steamer that took them away, packed together like fish in the hold. Some died in port before the Yenisei sailed.

Two months later the Minister of War arrived on a tour of inspection, and his observations resulted in a call for 10,000 more Chinese to work on the government forts. The Minister of War is a beautiful person with gorgeous red trousers. He reviewed 50,000 soldiers at the race course one afternoon. Infantry, artillery, cavalry and ever so many bands. His military bearing, as well as that of the soldiers, was truly perfect. There is a lot of style about a Russian officer. I believe the peasant soldier is as brave and bonny a lad as ever shouldered a gun.

The review began at three o'clock in the afternoon, but the artillery had been on the grounds since midnight, and the rest since early morning, so the tea from countless samovars and many a sack of bread and sausage vanished before the arrival of the Czar's representative. There was a very pretty but much smaller review in honor of the Prince of Siam, who passed through Vladivostok with his Russian wife and suite on the way to the coronation of King George V. The Prince is a dapper little fellow in a neat grey uniform, and he seemed quite modest and shy as he returned the military salutes and cheers of the troops.

AN AMERICAN ABROAD.

Portugal's Prime Minister

MADRID, Oct. 5, 1911.

After our sketch of President Arriaga, we think that the readers of AMERICA would like to know a little about the man that he has chosen as President of the Council, or Prime Minister João Chagas, and to him we shall give our respectful attention.

It is now about twenty years since Chagas sprang into prominence as a libeler. By prying into the private life of his victims and destroying reputations by means of a pen that was always dripping vindictiveness, he gained such notoriety as a defamer that his own partisans held him in fear. Gifted with a fine figure and great aptitude for intrigue, a bold and ready writer, he made his way into the salons of the great where, as is the common talk of Lisbon, his name became associated with blackmailing schemes, which were as profitable for him as they were disreputable.

The life of Chagas has pages which might figure in a romance. Franco, the premier of Dom Carlos, having received secret information that the Republicans were preparing a revolutionary outbreak, at once put the police to work to ferret out the plot, but nothing more than vague surmises was the result of their efforts. Then Franco got a brilliant thought. He knew that Chagas was infatuated with a certain actress who had received such tokens of regard from crowns and coronets that she frigidly disdained the admiration of the humble Republican quilldriver. The premier induced the actress to affect great regard for Chagas and thus, little by little, draw from him all the details of the conspiracy. Chagas proved an easy dupe. Finally, on January 27, 1910, he bade farewell to his supposed admiring friend and informed her that the revolution was set for the following day, and that he was named for an important part. But at dawn on that fateful twenty-eighth of January, Franco hastily changed the colonels of several regiments, and soon after a long string of conspirators started for Portugal's African prisons.

Charged by his fellow-conspirators with having betrayed them, Chagas confessed openly that he had committed no other fault than having shared the secret with a dancer. The whole revolution having fallen through on account of this indiscretion, Chagas decided to visit the punishment on himself. Did he mean it? However that may be, some of his friends happened in upon him just as he had drawn up his last will, and was within reach of a loaded revolver. He did not kill himself. He went into exile, where he lived like a prince on the generous sums which the stupidity of his friends had placed at his disposal to effect the revolution. Four days later, Buíça, Costa and half a dozen other extremists avenged on King Carlos and his heir the astuteness of Franco in discovering their plot. Chagas, on his side, so lost caste with Portuguese Republicans, that at a meeting in Setubal held shortly before the regicide, Bernardino Machado told him to his face that he profaned the republic by mentioning it. The other day these two hugged each other in full parliament. The Carbonari now say that the revolution of October 5, 1910, was successful because Chagas was in jail and knew nothing about the plot.

The Provisional Government sent Chagas as its representative to Paris, where he was instrumental in securing the recognition of the republic on the day of Arriaga's election to the presidency. He is well placed over men devoid of faith, conscience and shame.

N. T.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, OCTOBER 28, 1911.

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The Editor of the "Encyclopædia Britannica" Replies

The New York Times of October 15 published the views of Mr. Hugh Chisholm, editor of the eleventh edition of the "Encyclopædia Britannica" on the attacks on that work "by certain Roman Catholic societies in America."

"As I am at present advised," said Mr. Chisholm to the correspondent of the New York Times, "these critics approach the subject in a spirit which makes fair controversy impossible." Evidently Mr. Chisholm is an optimist. "As I am at present advised" appears to indicate his hope of receiving later advices telling him that in the heat of their indignation the American agents misrepresented the spirit of the "Roman Catholic societies," or else that these societies have turned to penance in sackcloth and ashes. He would prefer, of course, the latter, but we think he will get no comfort unless the former message be sent him.

"Everybody knows," he continues, "that the 'Encyclopædia Britannica' is not itself a Catholic work. England is not a Roman Catholic country, and Catholics can not reasonably suppose that they will find their point of view dominating the theological articles of such a work." This is quite true; and, beyond suggesting that it might well have appeared in the prospectus sent to Catholics, we have to remark this only, that it does not touch the Catholic grievance at all. The "Roman Catholic societies'" chief complaint is that the editor of the Encyclopædia gave them hopes regarding the treatment of religious subjects, and these hopes have not been fulfilled.

"The eleventh edition of the 'Encyclopædia Britannica' has attempted, as no previous editions have done, and, as I believe, no other professedly Roman Catholic works of this kind have done, to represent the Roman Catholic doctrine according as it is held predominantly

by Roman Catholics in an objective way." Muddled language is a sign of muddled thought. If the New York Times gives us the very words of the Encyclopædia's editor, we need no further explanation of his inability to understand the objective value of his pledges and the Catholic position that they have not been carried out. However, we will suppose that the words we have quoted are those of the New York Times correspondent, and that Mr. Chisholm did not wish to say that his "Encyclopædia Britannica" is a "professedly Roman Catholic work," nor to imply by the words, "held predominantly," a possible subconscious holding by Roman Catholics of Protestant, Agnostic or Infidel doctrines, nor to hint that each Catholic mind has its own subjective way of looking at the objective teaching of the Church. We will suppose that he meant to say merely, that the object of the Encyclopædia is to present to its readers the objective teaching of the Church as it is accepted by all Catholics, with the exception of a few who, tending to the renunciation of the Catholic Faith, indulge in notions of their own regarding it. We are justified in our supposition; for our interpretation of the words under discussion corresponds with the more florid exposition of the Encyclopædia's aims by the editor of the department of religion.

This being so, Catholics ask naturally, why in matters concerning them this rule has been departed from; why the statement that "articles on particular Churches have been assigned to prominent and yet moderate members of those Churches," is not verified in the case of the Catholic Church; why in treating Catholic matters the Catholic teaching is set aside in favor of views of them quite the reverse of Catholic? Mr. Chisholm's explanation in the New York Times is, that Catholics are unreasonable in putting such a question. "What are errors to them happen to be very often conclusions of standard, theological and historical criticism as understood in the wider sphere outside that of dogmatic Roman Catholicism." Others, as well as we, have shown something of the true value of these so-called conclusions; but this is beside the present question. Mr. Chisholm ought to see that practice has not corresponded to theory. Again, why were Catholics not warned in the prospectus of the special treatment they were to receive?

Mr. Chisholm is "glad to find that these attacks are not supported by a great many well-instructed Roman Catholics." We wish him joy of his discovery, and do not grudge him whatever consolation he gets from it.

The Pope and the Newspapers

We renew the warning we gave lately in connection with the Pope's illness: Don't accept blindly the stories set afloat about his sayings and doings with regard to Italy's little war with Turkey. The Pope may have fallen on his knees and begged heaven to bless the Italian soldiers, he may have blessed them in God's

name from a high window in the Vatican. There is no reason why he should not have done so. He is their Father, and they are his children. He is an Italian, and they are men of his own language and more or less of his own race. But we will not believe he did so because we read it in the newspapers. In fact, these put into his mouth certain utterances approving the expedition to Tripoli, which belong really to the rather well-known Bishop of Cremona.

Why this anxiety to create the impression that the Pope favors the war? To ask this question in the editorial rooms of our great journals would be useless. The answer would be: "We print what is furnished us by the press agencies." To ask these agencies in Rome would be as useless. They would reply: "We transmit the news as it is given us." As someone must be responsible for what is done with a set purpose, it seems clear that the responsibility must lie between the Vatican and the Quirinal. No extraordinary acumen is needed to exclude the former. Hence one must conclude that the Italian Government, fresh from triumphing over its violation of the rights of the Holy See, hand in glove with the Judæo-Masonic Syndic of Rome, Nathan, the reviler of Holy Church, denying arrogantly not so long ago, that the Pope could have any voice concerning peace or war in the Czar's futile congress of disarmament, is now eager to appear to the world as clothed with the Sovereign Pontiff's blessing. It is a strange practical commentary on the loud boastings of the past few months, and on the self-sufficiency of more than half a century.

By the way, since the Methodist Episcopal Mission in Rome is in such high favor with both the Government and the Municipality, and has been doing such great work, according to its own testimony, for Christ's Kingdom, why do we not hear that the Reverend Doctor Tipple fell on his knees and blessed the Italian army? Surely, the men who cheer madly as they pass the Mission, would fight all the better for its pontiff's benediction.

Newspaper Inaccuracy

Since people have such blind confidence in the newspapers, they have a right to demand that these should be scrupulously exact in their statements. How lightly editors esteem their duty in this matter may be seen from the following, which is otherwise of little importance:

We read lately in the Sunday issue of a great New York paper an article on rare wines, which told, among other things, of a gentleman who has in his cellar some sherry, vintaged in 1811, which belonged to Admiral Nelson, and some marsella (*sic*) made in 1801, for the Duke of Bronte, who acted for Napoleon.

How "Admiral Nelson" could have owned wine vintaged in 1811, seeing that he passed from this world six years earlier, the writer of the article did not ex-

plain, nor did the editor think it worth while to demand an explanation. The Duke of Bronte certainly acted for Napoleon—who, by the way, was in 1801 still only Bonaparte—but not in the manner the writer of the article would imply. The play began August 1, 1798, with the battle of the Nile. It lasted for seven years, and the last act was Trafalgar. "Admiral Nelson" and the Duke of Bronte were one and the same; and both writer and editor should have known it.

A Futile Device

The latest scheme adopted by the French Government for the dechristianizing of the country is to give new names to old streets. The object the anti-clericals have is to efface in this way from the minds of the people the memory of the nation's Catholic past. Instead of saints' names, for example, patriots will now read at street corners those of Voltaire, Renan, Diderot and other lights of freedom. *Rues de la Liberté, de l'Egalité* and *de l'Indépendance*, moreover, are now to be found in such bewildering profusion that the poor post-men must be at their wits' end.

But the Catholicity of France is too deeply imprinted in her history to be blotted out by any such petty means as these. "Her past, at least, is secure." Even since the "great awakening" of '89 Revolutionary France has not had a heroine like Joan of Arc; a spiritual force like St. Bernard; a law-giver like St. Louis; an orator like Bossuet; a "social worker" like St. Vincent de Paul; a scholar like Father Petavius, or a dramatist like Racine. The truest and greatest glories of France are her ancient Catholic glories. Altering sign-posts will not change that.

A Eulogist of Ingersoll

There was lately published in the *Evening Post* an appreciation of Robert Ingersoll that must have given pain to many of that paper's Christian readers. A eulogist of this noisy unbeliever credits him, for instance, with winning a victory over Gladstone, Cardinal Manning, and the Rev. Henry M. Field, by means of "his swift, peppery dialectic," which is at least a "sentiment open to doubt," but nothing is said of the late Father Lambert's effective use of the same weapon against Ingersoll himself.

The statement, moreover, that that infidel "had the satisfaction of seeing many of the doctrines he attacked, particularly that of eternal punishment, in full retreat," is one that calls for many reservations, before being accepted. For Rome surely has not shifted her ground an inch, nor would it be fair to say that all the sects of Protestantism have been equally ready to surrender fundamental doctrines at the bidding of a clever lawyer.

Colonel Ingersoll himself, as the reviewer gently insinuates, was as fierce a bigot and fanatic in upholding

the dogmas of his creed, as that unbeliever would consider a medieval bishop who persecuted heretics. The superior air with which the *Post's* reviewer avers that a certain materialistic tenet of Ingersoll's "is a pure assumption and quite as wide and hazardous a one as that of immortality or of God," is meant, perhaps, to indicate what an impartial umpire we have, nevertheless the whole bias of the article is offensively anti-Christian.

Had Colonel Ingersoll kept to himself his rejection of all dogma, as many an unbeliever quite as sincere as he has done, he would have been of real service to his country, but this talented infidel proclaimed from the housetops, in season and out, his hostility to revealed religion. He even made his atheism pay. For multitudes bought tickets to hear his blasphemies and to laugh at his mockery of all that is most sacred.

By destroying their belief in Christianity, Ingersoll did thousands of his fellow-citizens an irreparable wrong, and seriously imperiled his country's future, for a nation of unbelievers can never be a great or an enduring nation. Articles like that in the *Evening Post* do much to perpetuate Ingersoll's evil influence.

A Representative Irish Visitor

It is fortunate at this particular moment, when the much heralded "Irish Players" are grossly misrepresenting the Catholic life and national ideals of Ireland, that an authoritative and qualified representative of both is coming to our shores. Among the many young men of high character and literary promise who sprung up in the great awakening of the Irish Revival, the most variously gifted, and in the last few years the most active in every department of Catholic and national life, as speaker, social worker and literary propagandist, has been Shane Leslie. A young man and a convert of a few years' standing, he has won the confidence of the responsible leaders, as well in the Gaelic, Temperance, and Nationalist, as in the specifically Catholic movements. It was his address on "Are Catholics Socially Inferior to Protestants," at the Catholic Truth Society Conference, in Dublin, that Archbishop Healy selected for special mention as "racy, spicy, new in style and matter," and a masterly plea for Catholic self-respect; and his "Isle of St. Columcille" was pronounced the best, as it is the most widely read, in the excellent "Iona Series" of the Catholic Truth Society publications. A favorite speaker on Temperance and Gaelic League platforms, he was twice selected by Mr. Redmond to contest Derry against the Marquis of Hamilton; and now that false ideas of Irish life and literature are being propagated here by unauthorized persons, Mr. Leslie has been chosen by Dr. Hyde and the Gaelic League to present to Americans the true ideas and purposes of the Celtic Revival.

He will lecture mainly on Celtic Literature in ancient and medieval times, its value, variety and beauty, its

relation to Christianity, and the Catholic Church in Ireland and its influence on continental thought; and the Celtic Revival and Irish Nationality, including addresses on Shane O'Neill in Irish History, John Mitchel and Parnell. His lectures in Ireland on the social aspects of Catholic questions should be equally instructive here. The fact that he is half American—his mother was Miss Leonie Jerome, daughter of the late Leonard Jerome, of New York—should help to win him welcome, but his own merits as an Irish Catholic of high ideals and an orator of striking originality and power, will sufficiently commend him to those who wish to hear the story of the Celtic note authoritatively interpreted by one who is endowed with the requisite literary gift.

Canadian Campaign Documents

La Presse, of Montreal, has a theory that Sir Wilfrid Laurier's defeat in the recent elections in Canada was due in some small measure to Protestant antagonism in the Province of Ontario; and to prove it gives its readers a French translation of a political tract written in English and scattered broadcast among the voters of that province.

In it the Holy Father is represented as saying "Down on your knees, Ontario! grovel and lick the dust, your sons and daughters fair are mine. . . . Close up your schools. I will teach your young the old Latin tongue, with which your English can not be compared. Your teachers, ministers and 'guides' are but a pack of fools. Your trusted men are in my pay. Sir Wilfrid is my son; your province must become French, no matter what you say. Your Orangemen are cursed, your Masons damned, your True Blues doomed. All that a son could do for me, Sir Wilfrid verily has done. His plans are laid, his men told off; the enemies of Holy Church we will crush forever." The second part of the tract gives Canada's Reply to the Pope of Rome. "The enemy is on the ground, prepared for bitter fight. Up then! Young Canada and guard the right. We treat with scorn her 'Ne Temere' decree. We stand beneath the Union Jack, ready . . . to chase the tyrant from the land. Down with the white and yellow flag; down with those who try to sever Canadians from their fealty to Britain's lawful King!"

How far this document contributed to Sir Wilfrid's defeat we are unable to say. Other journals in Canada, at least as well informed as *La Presse*, hold that its effect was very slight indeed. In fact, the voters whom it would inflame belong to a class to which the mere French Canadian name would be a sufficient incitement to depose its bearer, as we see from the attacks made not only upon the composition of the Borden ministry, but also upon the Duke of Connaught himself, because he replied to the address of the French Canadians of Quebec in their own language.

It is, however, an example well worth recording of the

campaign of misrepresentation regarding Catholic Quebec, which has been carried on for nearly a year. Protestant bishops and synods, ministers and conferences may not have descended quite to its depths of expression; but its sentiments and those they have been propagating are the same.

An explanation is requested concerning the relation of the Students' Eucharistic League to the Frequent Communion Guild, since the notices given to the former in AMERICA "are still bringing many requests for information from all parts of this country, and even from abroad."

Both titles represent one and the same organization, which at its foundation was commonly known as the Students' Eucharistic League. As it gradually developed and became national in its extension a convention of delegates from various colleges interested in its promotion was called to draw up a constitution which might be presented to the Holy Father for final approval. It was here found that the restrictive word "Students" was no longer applicable, since the organization had already spread beyond school and college walls, while the second part of the title was not considered to be sufficiently distinctive. The name Frequent Communion Guild was therefore proposed by a committee to the assembled delegates and was unanimously accepted. The essential features of the organization, however, underwent no changes. An explanation of them may be found in AMERICA under date of August 5, 1911.

"Divorce," remarks the *New York Times*, "is a social ailment of the poor and the ignorant, not of the well-to-do and well-educated classes." This news is enlightening. The benighted public have long been persuaded that those most infected with the itch for making these new matrimonial ventures were found in the ranks of professional or moneyed men and women. It is not "the poor" certainly that have made Reno infamous, nor are those who figure most prominently in the divorce courts people whom the *Times* would consider "ignorant," though in point of fact they are indeed densely ignorant of the true nature of Christian marriage.

In the first part of "The Vision of Sir Launfal," a poem by Lowell, that is widely read in American schools, occurs the line: "The priest hath his fee who comes and shrives us." Confession, of course, according to the ancient Protestant tradition is largely a commercial transaction; a fat purse can buy plenary shrift. But if absolution, after all, is not a marketable commodity, should not Catholics insist on text-book publishers omitting this objectionable line from the poem?

LITERATURE

A Very Specious Comedy

A new comedy, "Primerose," has appeared in Paris. Primerose is a young woman of noble family, in love with one Pierre de Lancry. He addresses her so seriously that she expects an offer of marriage, but, to her distress, she hears only that his fortune has been lost in a South American bank, and that he must set out immediately to look after his affairs. As he is now supposedly poor, he thinks it right to say that he does not love her, so Primerose resolves to enter a convent. Her uncle, Cardinal de Merance, of the usual worldly type, who is in the château to perform the annual ceremony of "blessing the hounds," tries in vain to dissuade her.

When Primerose next appears she is a Poor Clare novice, with a Rosary and "gold cross." She comes to the château in a pony cart to collect scraps of food for the poor. At the same moment Pierre de Lancry, who has rescued his money, returns, resolved to marry her. The Cardinal, who is still in the house—since the blessing of animals seems to require a cardinal, he may have remained to bless all the live stock on the premises—is quite in favor of the match; but Primerose won't hear of it. Then comes news that the Government has dissolved all religious orders. The Cardinal, rather happy over it, is inclined to view indulgently the republic that has set Primerose free. But the young lady, clinging obstinately to the Poor Clares' pony cart and gold cross, declares herself the bride of heaven, until somebody hints that the devoted Pierre is about to console himself elsewhere. This settles her. Her vocation is forgotten; she consents to become Madame de Lancry, and the play ends with the Cardinal blessing the happy pair.

The sharp-witted Parisians see quite clearly the moral and the morals of the comedy. Should it be brought to America, many less acute Catholics will go to see it as they go to see other plays in which their faith and the religious life are outraged, and will chirp responsively to the unbelieving world: "A beautiful comedy, full of sparkling wit and tender sentiment, and—what a love of a Cardinal!"

Aspects of Religious Belief and Practices in Babylonia and Assyria. By MORRIS JASTROW, JR., Ph.D., Professor of Semitic Languages in the University of Pennsylvania. New York, etc.: G. P. Putnam's Sons. \$2.25.

There are two ways of treating the history of religions. One admits the indisputable fact of the true religion revealed by God coming down to us from Adam through Abraham and his descendants, and perfected by the coming in human flesh of the Second Person of the Blessed Trinity. Admitting this, it notes in each false religion the traces of the primal revelation and of a purer worship; it searches out in each such things as the tradition of a golden age forfeited by man and to be restored through a deliverer to come; it observes in each rites and ceremonies expressive of the relations of a fallen race with its Creator, of the consciousness of sin, of the need of propitiation, of sacrifice and of purification by means thereof, of the efficacy of prayer, supplications, etc.; it watches the gradual degradation of primitive religion and how this continues in its purity among the chosen people, guarded and perfected by successive revelations, by avengers of the covenant, and by the line of prophets; and it dwells on what is noblest and best in the idolaters' concept of divine things, in order to show how far short this fell of God's revealed truth. Thus God and His revelation and His providence and His Church are exalted; and the comparative study of religion is not without its usefulness.

The second way uses an opposite method. It rejects the undoubted fact, and assumes the hypothesis of evolution as

explaining the origin of man. If man is the result of evolution, so also is man's religion; and its history must tell of its constant upward development. There can be no such thing as one true religion, nor can any be called false; for all are mere phases of the moving towards their perfection of the religious aspirations of human nature. Every investigator following this method sees very soon that it does not agree with the facts. Its devotees say practically, so much the worse for the facts; for its scope is the degradation of the one true God and the denial of His revelation, of His providence and of His Church.

It is hardly necessary to say that the work before us follows the second method. It consists of a series of six lectures delivered under the auspices of the American Committee for Lectures on the History of Religions, before such institutions as the Johns Hopkins University, the Lowell Institute, the Union Theological Seminary and the Meadville Theological School. What kind of Christian ministers will be the result of a training which judges such lectures to be suitable to theological students is a problem easy to solve. The eighth rule of the American Committee forbids not only polemical subjects, but also polemical treatment. Professor Jastrow has not observed this rule; for his allusions to Almighty God are, in the words of Truthful James,

"Frequent and painful and free."

Perhaps he will say that the observance of the rule is impossible; and from what we have said concerning the method he uses, we think our readers will agree with him.

But he may attempt an excuse, saying: "I avoid attacking orthodox religion. I do not argue against it. I merely assert things." The excuse would be as valid as one a boy might bring for hitting some passer-by: "I was only throwing stones. I was not aiming at anybody." Certainly Professor Jastrow asserts. He asserts confidently and recklessly; but he gives no reasons, following in this the prudent Sir Andrew Aguecheek. Omitting, through decency, his assertions about God, we will mention a few less painful. He asserts that Adam and Eve in Paradise were forbidden to eat of the tree of life. He asserts that the obviously intelligible history of Jonathan's warning to David by means of the arrows is a euphemistic account of an act of divination. He asserts that the Greek word, *phren*, has survived to our days in the word, *phrenology*, while the fact is that, had not the former word survived independently of the latter, this could never have been invented less than a century ago. He asserts that the verse of David: "Arise, O my glory, arise psaltery and harp" has no sense, but that if one read: "Arise, O my liver," it becomes perfectly intelligible. He asserts that the history of Jacob's dream is a legend devised to account for the sanctity of Luz. According to him, the place where Jacob slept was a sacred enclosure formed by stones, and the stone he used for a pillow was the special stone of the divinity of the place, etc., an explanation harmonizing as little with the scripture account as it is discreditable to Jacob's discernment. These are a few specimens of the loose and lawless assertion indulged in too often by those who boast of their science.

Professor Jastrow may reply that his book is not a treatise, but a series of lectures. This only shows that not every subject is suited to popular lectures, a point we are always ready to maintain. For the rest, this book contains nothing remarkable or novel to make it necessary to Catholic students of comparative religion. With regard to Catholics in general, it is clearly a forbidden book.

H. W.

Studies Diplomatic and Military, 1775-1865. By CHARLES FRANCIS ADAMS. New York: The Macmillan Company. Price, \$2.50 net.

This book is not porridge for young children nor a grateful cordial acceptable to the palates of all adults, without regard to

how their owners may have nailed and clinched their views of certain dramatic events and critical moments in the history of our country. It is a book for thinkers. It is to be read and studied calmly, dispassionately. The stiff-necked partisan and the shallow declaimer will take a timid peep at it, and then want their money back. Those who, unlike Job's comforters, are satisfied that wisdom will not die with them, will find it a treasure-house. If we heave a sigh of natural regret over the vanished illusions of childhood, we ought to rejoice that our sober manhood sense has recognized them as illusions. So of some fond fancies in connection with our life as a nation. The author makes his own the words of Sydney G. Fisher: "Our histories are able rhetorical efforts, enlarged Fourth of July orations, or pleasing literary essays on selected phases of the contest."

The bearer of an illustrious name, and the inheritor of the exceptional mental gifts of distinguished ancestors, the author, now far enough removed from the time when the strife of sword and pen and the clash of intellect made unbiased judgment, to say the least, extremely difficult, takes up and discusses various military operations from the Battle of Bunker Hill to the surrender at Appomattox. The chapters on the "Ethics of Secession" and "Some Phases of the Civil War" will well repay repeated and attentive perusal.

One point in particular we find developed quite in harmony with our own long-cherished views. It is the effect of immigration on the national life, on the national feeling, on the national thought. It was a reproach sometimes leveled at the Federal authorities that, during the "late unpleasantness," so much bloody work was done, not by native American citizens, but by foreigners who had been but recently naturalized. Perhaps exaggerated reports of their number added an especially bitter sting to the taunt. While the armies of the South were more largely composed of native-born Americans, foreign-born soldiers were not wanting and there was no bar on their enlistment. But this is a little beside the question. The striking fact is this, that from the days of the "Old Thirteen" to the time when naturalized voters began to be an important factor, allegiance to the State overbore allegiance to the national Government. The Virginia and Kentucky Resolutions and the Hartford Convention led up naturally to South Carolina's Ordinance of Secession. Those whose allegiance was not influenced by State limitations were those who had renounced a European allegiance, and had sworn allegiance to the national Government; they had never known a State allegiance antedating or clashing with a Federal allegiance. Foreigners coming after the United States had become a country helped unawares and insensibly to mold the heterogeneous mass into a nation. Foreign immigration to the Southern States before the war was too insignificant to be noticed; therefore, the old spirit of allegiance to the State, a spirit which had been common to the whole country at an earlier date, survived at the South after it had been buried elsewhere. Foreigners had largely helped to open the grave. Mourners there had been, but more had rejoiced over the distribution of the effects.

The Diplomatic Studies (we wish they had been extended into a separate volume) bear upon the Civil War and the part which was played by the British Government during its continuance. Alas! we must reject Mr. Abram S. Hewitt's circumstantially related private interview between Queen Victoria and Minister Adams in the presence of the Prince Consort (and only six months after Albert's death); but there is something else that we would fain reject. In one of New York's public squares there is a strange statue which might be labeled "The Doomed Indian," for it seems to represent an Apache in the grip of the cholera. Could even a "poaching diplomat" have the hardihood to offer to a freebooter a commission as major general in the United States army, and survive the information that a "civil and military dictatorship" was the price of his services?

H. J. S.

The Holy Viaticum of Life as of Death. By REV. DANIEL A. DEVER, Ph.D., D.D. New York: Benziger Bros.

In this little volume Holy Communion is considered as the support of the wayfarer upon the road of life, as well as his strength for the journey of death. The thoughts are all strung like beads upon the golden thread of the life of that pilgrim saint of purity, St. Stanislaus Kostka, for whom the author has cherished a constant devotion from childhood to age and whom he would likewise endear to his readers. * * *

La Curia Romana según la novísima disciplina decretada por Pio X. Por el R. P. JUAN B. FERRERES de la Compañía de Jesús. Madrid: Administración de Razón y Fe, Plaza de Santo Domingo, 14, bajo.

The learned author of this commentary on the Constitution *Sapienti Consilio* has gone deeply into the subject. Not satisfied with the Constitution itself and the declarations of the Sacred Consistorial Congregation up to February of the current year, he has dug into the history of former ages of the Church, and has contrasted the former discipline with that now in force, and has carefully traced the origin and the vicissitudes of the various Congregations, Tribunals and Offices or Departments which are now found in the Roman Court or which once existed and have since been suppressed. The bibliographical index gives upwards of one hundred and fifty authors who have been drawn upon for matter. The alphabetical index of the contents gives many titles, such as Beatification, Cardinal, Oath, and Graces, which bring together a vast deal of erudition. This is a second and amplified edition. * * *

Los Esponsales y el Matrimonio según la Novísima Disciplina. Comentario Canónico-Moral sobre el Decreto *Ne Temere*. Por el R. P. JUAN B. FERRERES de la Compañía de Jesús. Madrid: Admón. de Razón y Fe, Plaza de Sto. Domingo, 14, bajo.

The repute enjoyed by the distinguished author is such that a fifth and enlarged edition of his masterly work has been issued to meet the growing demand for a solid and thorough treatment of the epoch-making decree of Pope Pius X on betrothal and marriage. Besides the commentary proper, which is, as usual, supported at every step by references to authorities, there is a special section in which a comparison is instituted between the former discipline and that introduced by the new decree. * * *

"The Matrimonial State," a timely pamphlet by Father William Poland, S.J., of St. Louis University, has just been published by Herder. In some fifty pages is condensed under the heads, "The Contract, One and Lasting, The Domestic Commonwealth and Civil Paternalism," a clear and forcible exposition of the teachings of Catholic ethics on the nature of marriage. That education of children is also one of the ends of matrimony, that divorce is actually a crime, that the father is the head of the family, and that it is primarily the right and the duty of parents to see to the physical, mental, moral and spiritual education of the child, are proved to admiration. As no one can pick up the average paper nowadays without finding freely expressed in its columns ideas on marriage that would better become a Mohammedan socialist—if such there be—than an American with common sense, the wide diffusion of Father Poland's excellent pamphlet would doubtless promote sounder thinking on this vitally important question.

Commendation from a worthy and competent critic stimulates and encourages. When the commendation is unsolicited this twofold effect is all the greater. In reading an instructive article on the Catholics of Belgium, in the September number of the *Cath-*

olic Magazine for South Africa, we came across a citation from our own weekly, in which AMERICA is spoken of as containing "the finest Catholic foreign correspondence in English that we know of." It is gratifying to know that our efforts to give reliable information to the readers of AMERICA concerning the more important doings of their brethren throughout the world meet with the kindly appreciation of the little magazine which is doing such good work in the cause of truth in that far-off corner of the globe.

According to the Protestant tradition the typical nun is a love-lorn maiden, who enters the convent because she hopes to find in a life of renunciation some solace for her broken heart. Tennyson, for instance, has in mind this traditional nun when he introduces his readers to:

"A holy maid; tho' never maiden glow'd,
But that was in her earlier maidenhood,
With such a fervent flame of human love,
Which being rudely blunted glanced and shot
Only to holy things."

A later example of the type is to be seen in a song that has had some vogue, called "The Dying Nun." Through some half dozen stanzas of very indifferent verse a religious whose death is near is largely occupied with thoughts of her former lover. She cherishes a ring which, strange to say, she was allowed to keep, because it is "Only a plain gold circlet, with a braid of Douglas' hair." It is with this well-tressed Douglas that "the dying nun," instead of saying her last prayers, "floats away," as she "hears the wild waltz pealing." What a death-bed for a religious! As if a nun of that kind could have endured even for a week the cloistered life, since it is those only who die daily to themselves that they may live to God, who are happy in convents.

Regret has often been expressed that a stronger effort is not made among us to utilize for educational purposes something of the literary treasures that lie hid in the Missal and in the Breviary. The poetry of the Catholic liturgy deserves to be better known and appreciated by the educated Catholic laity. It was this thought, no doubt, that inspired Rev. M. Germing, S.J., head of the Latin Department in the Jesuit Seminary at Florissant, Missouri, to edit the booklet of Latin Hymns which he recently published. The selections chosen by him are intended to make the student acquainted with the full meaning and setting of those beautiful hymns, one or other of which is used at almost every public church service. We trust that Father Germing's venture will meet widespread and hearty welcome. The little book is published by the Seminary Press, St. Stanislaus, Florissant, Missouri.

A handful of attractive pamphlets has come from the London Catholic Truth Society. "The Duties of Conjugal Life," "St. Gilbert of Sempringham," "A Pilgrim of Eternity," "Social Work on Leaving School," "Bebel's Libel on Woman," "Who is St. Joseph?" and "Why Must I Suffer?" are some of the titles. Catholics of means who wish to scatter broadcast good reading matter can find nothing that will do more good than booklets like these.

BOOKS RECEIVED

The Evolution of the Prairie Provinces. By W. S. Herrington, K.C. Toronto: William Briggs.

Pamphlets received from the Catholic Truth Society of London, England:—

A Pilgrim of Eternity. The Story of a Unitarian Minister. By M. N. Book VIII: The Last Things. IX: The Fourth Gospel. X: The Fever of Youth. XIV: The Position of Socialism.

The Duties of Conjugal Life. A Pastoral Letter by Cardinal Mercier.

Price 1d. Social Work on Leaving School. By the Rev. C. D. Plater, S.J. Price 1d. Bebel's Libel on Woman. By the Rev. W. MacMahon, S.J., M.A. Price 1d.

St. Gilbert of Sempringham (1083-89?-1189). By B. M. Laughton. Price 1d.

German Publications:

Katechesen für die Vier Obern Klassen der Volksschule. Von P. Cölestia Muff, O.S.B., Dritter Band. Katechesen über Gebote und Gebet. New York: Benziger Brothers. Net 75 cents.
Pädagogische Grundfragen. Von Dr. Phil. et Theol., Franz Krus, S.J. New York: Frederick Pustet & Co. Net \$1.35.

EDUCATION

"There was large significance in the diversity of the elements which united to tender this honor to the new president of Marquette," says the *Evening Wisconsin* of Milwaukee, commenting editorially on the splendid welcome prepared for Rev. Joseph Grimmelsman, S.J., recently appointed to the post of president of the young and flourishing institution of which Milwaukeeans have grown vastly proud. One may be permitted to emphasize a feature of that significance that ought to serve as an object lesson to misguided leaders in France and other countries, who prate so eloquently of their love of freedom in educational matters. The banquet tendered to Marquette's new executive offers excellent proof that with us in America there exists as yet no antagonism between the public and private schools; that there is room enough for all is happily the broad-minded conviction prevalent in this country. May the even-handed justice underlying that conviction be ever strong against the few among us who would gladly push their foible of state control in educational matters to the extreme that obtains with disastrous results among certain continental peoples.

Evidently Milwaukeeans are not minded to pay much heed to the views advanced by the gentlemen entrusted with the disbursing of Mr. Carnegie's educational fund. Marquette is an institution controlled by Jesuits, one, therefore, in which religious influence and religious atmosphere are in a proper sense a principle of its existence. The welcome received by its new president, in his public introduction to the people of that city, shows how little concerned that people is lest this feature of Marquette's scholastic life prove a detriment to broad and liberal scholarship. That welcome was essentially a civic function. The Governor of the State was there, and the President of the State University, and the State Superintendent of Public Instruction, and the President of the Milwaukee Chamber of Commerce, and the President of the Milwaukee Clearing-House Association, and representatives of various religious beliefs and various political affiliations. Their presence attested acceptance of Marquette University as an institution of learning worthy of glad recognition and liberal patronage by the community at large.

Father Grimmelsman said at the banquet, at which he was the guest of honor, October 7, that he regarded it as a demonstration in behalf not of himself but of the University. "As a matter of fact it was both," says the *Evening Wisconsin* in the editorial already referred to. "After an absence of twenty years he comes back to Milwaukee, with high reputation as a scholar and an executive, to conduct an institution which he knew in its incipency and which has expanded with a rapidity almost unexampled. So quiet has been the growth of Marquette University, however, that the majority of Milwaukeeans are unaware of the marvel which it presents. Its student body, which numbered only three hundred a few years ago, has increased to eighteen hundred. It is a university in fact as well as in name, and the momentum which it has acquired will carry it forward in a career of usefulness undreamed of by the enthusiasts who laid its foundation."

A correspondent writing to the New York *Evening Post*, October 14, communicates a bit of information that is apt to prove of special interest to educators here in America. It is a striking confirmation of what Dr. West has been claiming in recent

papers of the inefficiency of non-classical or, as their proponents term them, "vocational studies." As we know, following a long campaign against classical studies, the programs of 1902 changed the whole secondary education of France, that which answers to college training with us in this country. The successful fight against classical studies coincided with the government's suppression of the religious schools, where such studies were much in honor. As in the case of our own "vocationists," the reason advanced by the French leaders of the opposition to classical studies was the claimed "uselessness of these studies to the majority of students in their after-life."

* * *

Nine years under the new programs should certainly be accepted as a fair period of test as regards their efficiency. The result will prove scarcely cheering to "vocationists." "Ever since last spring," writes the *Post's* correspondent, "teachers and academicians, directors of engineering companies, and Chambers of Commerce have been complaining that the first result of the new programs shows the inefficiency of non-classical students." The standard accepted in France is the success of students in passing those government examinations which are the only door in that country to any liberal profession as distinct from purely commercial careers. "It is said," adds the correspondent, "that in these examinations last year there were able to pass only a little over 40 per cent. of the Lycée students bred up on 'vocational' studies, that is, students untainted with Latin and Greek, and all that was once known as humanities, that made the young mind the heir of all the ages of men." Since more than 70 per cent. of the classical students succeeded in passing these same tests, if the government, out of sheer opposition, does not lower the bars of its examinations, the *Post* correspondent predicts "this problem of liberal education will solve itself, and we shall see once more generations of Frenchmen bred up on Latin and literature as in the past."

* * *

Unfortunately French Radicals will scarcely permit the question to be settled on its purely educational merits. Passionate hatred of the Church with them colors every mental process. Already, we are told, they are clamoring that Latin means reaction and clericalism, that it is anti-democratic and breeds aristocracy in college. If necessary to safeguard the conquests of the revolution secondary education must be done away with altogether. "Their ideal," explains the correspondent whom we have been quoting, "is that primary boys and girls be allowed to enter direct the professional schools of the universities." The idea is not put with quite the same bluntness by our American upholders of "vocational" studies, yet their purpose, if rigidly carried out, will mean the speedy disappearance of college training as a factor in educational life. Common schools, high and elementary, will amply suffice to meet the ambition of such as are trained to look upon education as worth while only in the measure in which it helps them to "make a living." May one express the hope that the defenders of an "all-embracing democracy" here are not tainted with the radicalism of the French, who, for other motives, proclaim a similar purpose.

The lack of "thoroughness" in early school training in our day is strikingly evident to one who reads between the lines of the annual report of Major-General Thomas H. Barry, the Superintendent of the United States Military Academy at West Point. We concede at once that our view is not that emphasized in the report. General Barry says that it is due to carelessness on the part of Congressmen in making suitable appointments that the majority of candidates who have tried the regular entrance examinations for West Point this year, as well as two special examinations, would fail to qualify in any respectable grammar school. And newspaper writers, accepting his lead, urge, as a remedy of the deplorable unfitness shown by this year's candi-

dates, that Congressmen should refuse to consider applicants as candidates or alternates who could not show them certificates of scholarship and graduation from high schools. It is, to be sure, entirely reasonable to insist, as does General Barry, that the fitness of appointees be thoroughly tested before they are allowed to take the entrance examinations. But are our Congressmen, as a general thing, careless in complying with this?

* * *

It is a matter of common knowledge, we claim, that members of Congress who have an appointment to West Point to dispose of usually call for volunteer candidates from their districts qualified to pass the entrance examinations; and usually, too, the appointment is bestowed on the candidate who wins out in a preliminary test before competent examiners appointed by the Congressman. It is rare enough to-day to have an appointment made simply because the recipient is acquainted with a political leader. Why, then, make our Congressmen scapegoats, when there is question of the "complete unfitness" of candidates complained of in General Barry's report? Surely the exceptional departures from the common practice will not explain the fact that of the 522 nominated for the first entrance examinations to West Point this year, only 170 passed the mental and physical tests; that of the second batch but 78 passed out of 242 candidates; and that of the 83 nominated for the July examinations, only 15 were qualified.

* * *

Certificates of completed work in high school grades, which newspaper critics insist should be asked for, are not always sure indications that candidates are likely to qualify. The writer has served on several occasions on boards appointed to examine applicants for a West Point cadetship. Each time the candidates without exception had finished or were just about to finish the customary high school course, and the writer has very vivid recollections of examination papers handed in that contained specimens of quite as brilliant blundering as any presented in the choice selections quoted by General Barry. We must look for the explanation of the "evidence of complete unfitness" somewhere else. And there are not wanting among us old-fashioned teachers who will find the source of the trouble rather in the disproportionate amount of energy given in our schools to-day to the external machinery of education rather than to the earnest drill that makes for thoroughness in the process of mental training. It is not a comforting reflection. The deficiency noted in the candidates for West Point is but another instance of poor work done under our present elementary school methods, and it may, in all justice, be set down as confirmatory of the complaint frequently heard—that it is difficult to find office boys and minor clerks who can write a good hand, do small sums, and write messages and short notes in good English.

Nearly 55,000 students matriculated at the twenty-one German universities during the present year's summer semester. In 1909 there were 51,700 students, and in 1900 the total was 33,700. Consular reports note the steady increase in the number of women attending university courses. Since the fall of 1908, when women were first allowed to matriculate in the German advanced schools, the number of those registering shows a very notable annual growth. At present there are 2,552 women students enrolled on the university lists, 2,100 of whom are subjects of the German Empire, and two-thirds of these are Prussians. Of the 452 foreigners about one-half are Russians, one-third are from North America, principally the United States, and thirty are from Austria-Hungary. During the summer of 1911 there were 1,438 women studying philosophy, philology and history; 423 were in the mathematical schools, 549 were studying medicine, 56 took political economy and agriculture, 42 studied law, 31 dentistry, 7 pharmacy and 6 theology.

M. J. O' C.

SOCIOLOGY

In sketching the life of Bishop Hay, last week, we mentioned his dissatisfaction with the emigration to the Carolinas of the Catholics driven out of the Hebrides by a persecutor. He saw that, in the natural course of things, the scattering of a comparatively few Catholics over a Protestant community would mean for their descendants the loss of faith; and that if the Faith, for which the emigrants were sacrificing home and country, was to be preserved, they must enter the new world as colonies, transferring the Catholic community, with its customs and traditions, from its ancient to its future seat. The event has justified his foresight. The descendants of the Hebridean immigrants could, no doubt, be traced to-day in North Carolina and South, but probably not one could be found to have received the Catholic Faith handed down uninterruptedly from his ancestors. On the other hand, in all the Scottish Catholic colonies of the Maritime Provinces of Canada the Faith is as strong and as bright to-day as ever it was in highland glen and western isle.

A child of one of these colonies, Archbishop McNeil of Vancouver, British Columbia, sees, like Bishop Hay, so the *Canadian Messenger of the Sacred Heart* tells us, that Catholic rural immigrants into the province are in much the same danger as were the immigrants of the eighteenth century. Those who settle in the towns find priest and sacraments and church awaiting them. They can be cared for, and it is their own fault if they are not. In the country Catholics are settling singly here and there among Protestants. A priest may have nominal care of a district, saying Mass at different stations and trying to hunt up the scattered sheep of the flock. The work is arduous, involving long journeys, and frequently it is fruitless. The Catholic, when found, is too often one of those who say: "Well, I was a Catholic at home, but now I think one religion is as good as another." The consequence is that in all his diocese he has no country parish with the rural population living round the church under their pastor's care, and what is worse, there is no prospect that he will be able, under present conditions, to establish any.

To remedy this Archbishop McNeil turns to colonization, just as wise Catholics, bishops and pastors are doing in this country. He has made a beginning near his see; but that beginning meant the finding of money for the purchase of land, and consequently it has exhausted his means for the present. Meanwhile the stream of immigration into the province is growing.

He appeals, therefore, to Catholics in Eastern Canada to help him. But here a great difficulty occurs. The Eastern Provinces are jealous of their people. They do not like to see their population diminished, and therefore do not take kindly to emigration schemes. Nevertheless, they must recognize the fact that there is a constant emigration of their sons and daughters. They cannot prevent it; and so they ought to be willing to direct and regulate it so as to preserve the emigrants' faith. This wealthy Catholics can do by acquiring tracts of land suitable for colonization, and notifying bishops and pastors that it is reserved for Catholic settlers. They need not fear ruining themselves. In this they would be doing for Catholics no more than what others have made fortunes by doing for immigrants in general. We might suggest that this interest in colonization should be extended to Europe. A hundred Catholic families coming from Belgium or Germany or Austria, or any other country, with their priest and school teachers, would be a treasure in a Western diocese.

One has to reflect very little to see the immense political advantage such colonies would give the Catholic people. Rural constituencies have, as a rule, in proportion to numbers, much greater influence than the urban. Such colonies could put Catholics in county school boards, they could return Catholics to provincial legislatures and the federal parliament, and could exert a wholesome control over their representatives, even though these be not Catholics.

H. W.

PULPIT, PRESS AND PLATFORM

The initiative, the referendum and the recall were called the "weapons of mobocracy" by Archbishop Ireland in an address at the dinner of the Army of the Tennessee, at Council Bluffs, Iowa, October 11.

"The clamor now is heard," the Archbishop said, "that the organization of American democracy, such as the Republic has known for a century and a quarter, must be altered, torn asunder, under the pretence that with it the people do not govern with sufficient directness. Let us hope that this clamor is but a passing ebullition of feeling.

"Democracy, yes; mobocracy, never. And toward mobocracy we are now bidden to wend our way. The shibboleths of the clamor, the initiative, the referendum, the recall, put into general practice as the evangelists of the new social gospel would fain have them, are nothing more nor less than the madness of democracy. The highest and purest moral virtues run into extremes become evil—so with democracy.

"May we not, it is asked, trust the people? Yes, we trust the people, as the framers of our Constitution trusted them, as the people usually trust themselves when interests other than political are at stake—remitting those interests to experts. We trust the people when they treat matters with which they are conversant.

"In the long run American public opinion will be sure to right itself. The misfortune is, as we know too well, the people may suffer from a temporary excitement. From the consequences of such excitement we should strive to save the Republic.

"With the initiative and referendum legislative bodies become mere bureaus of registration and exchange for popular views and opinions. All conclusive authority is lost to them. A small fraction of the population sets the machinery of legislation in motion, retards or annuls its decrees. And this for all subjects, the most abstruse and complicated. The ultimate verdict, it is true, rests with the whole people, but many, we must admit, are the problems regarding which the whole people have no adequate knowledge, to which, in the throes of a political campaign, the people are unable to give the requisite reflection.

"But the worst is the recall. Stability and independence in office for a fixed period of time are essential. Liable to recall, the official is continuously watchful of public opinion. And then we must remember the peril to the public peace of the commonwealth. Fifteen or even ten per cent. of the voters at a preceding election, gathered, probably, from the defeated party, may force the recall and bring on the turmoil of a new campaign.

"But what if the official has proven himself unworthy of his trust? Our laws and Constitution provide a remedy. Let him be impeached and judged by well established and impartial courts.

"The peril of the recall is shown when it is extended to the judiciary. If ever independence from popular clamor is imperiously demanded it is when men are bidden to speak in the name of supreme justice, regardless of consequences; when absolute calmness of mind is the prerequisite to a decision.

"Whatever the social or political revolutions with which the country may be threatened, for the sake of America, let us pray the God of Nations, let there be no sacrilegious hand laid upon the courts, impairing their independence or lowering their majesty."

* * *

In his public sermon delivered in Baltimore, on Sunday, October 1, Cardinal Gibbons expressed views similar to those of Archbishop Ireland. He made a plea for the retention of present political landmarks, and opposed the referendum, the recall and popular election of Senators. Of the referendum and the recall of judges he said:

"To give to the masses the right of annulling the acts of the Legislature is to substitute mob law for established law.

"To recall a judge because his decisions do not meet with popular approval is an insult to the dignity, the independence and the self-respect of our judiciary. Far less menacing to the commonwealth is an occasional corrupt or incompetent judge than one who would be the habitual slave of a capricious multitude, who has always his ear to the ground trying to find out the verdict of the people."

ECCLESIASTICAL NEWS

The Liszt centenary was observed, on October 21, at St. Patrick's Cathedral, New York. A solemn Mass of requiem was celebrated by Mgr. Edwards, Vicar-General, in the presence of his Grace, Archbishop Farley. Mgr. Lavelle preached the sermon. Music by Liszt was sung by the full choir of the cathedral.

The Very Rev. Dr. Charles P. Grannan, now professor emeritus of Sacred Scripture at the Catholic University of America, has been made a Roman dignitary and prelate of the pontifical household. In conferring this mark of distinction upon him, the Holy Father has sent him a letter of commendation, which is in part as follows:

"The distinguished services which you have rendered, as regular professor of Sacred Scripture in the Catholic University at Washington, of which you are now professor emeritus, and the assistance which your efforts bring to young men who lack

the means but possess the desire of devoting themselves to the service of God, mark you as one worthy of receiving a pledge of our particular good-will. Therefore, by these letters do we make, constitute and declare you to be a Roman Dignitary, or Prelate of the Pontifical Household."

Mgr. Grannan was invested with the purple of a Monsignore in the private chapel of Archbishop Farley in New York.

A very felicitous address of congratulation was transmitted to Cardinal Gibbons, on behalf of the New York Superior Council of the Society of St. Vincent de Paul, by its president, Mr. Thomas M. Mulry, on the occasion of the recent Jubilee celebration in Baltimore. In his reply his Eminence says: "Your great Society, and the noble work done by its members, have always been to me a source of admiration and inspiration, and it has been with a deep sense of pleasure that, during the long years of my ministry, I have seen the Society grow and prosper in its grand field of usefulness."

In order to have more perfect uniformity amongst the Institutes recognizing the Blessed Confessor John Eudes as their founder, the Rev. Gabriel Mallet, Procurator-General of the Congregation of Jesus and Mary (the "Eudists"), begged the Pope to extend to the Religious of Our Lady of Charity of the Good Shepherd, whose Mother House is in Angers, the privilege legitimately enjoyed since the year 1886 by the monasteries called "of the Refuge," namely, to celebrate a feast of the Most Sacred Heart of Jesus on October 20th, and one of the Most Pure Heart of Mary on February 8th. The Sacred Congregation of Rites has accorded the extension of both feasts to the Institute of the Daughters or Religious of Our Lady of Charity of the Good Shepherd for the days indicated.

The Right Rev. Joseph M. Koudelka, D.D., when he left Cleveland, on October 4, to become Auxiliary Bishop of Milwaukee, refused a check for \$4,000 from the people of St. Michael's parish, with whom he had been for twenty-eight years. The check was intended as a farewell gift. In refusing the money, and requesting that it be turned into the church treasury, the venerable prelate said: "I came here poor and I leave you poor."

St. Paul's High School, Rangoon, India, is one of the flourishing establishments of the Christian Brothers in the East. It was founded in 1860, and therefore is in existence over fifty years. Today it has 1,217 pupils, of which number 812 are day scholars, 220 boarders and 185 orphans, the latter being brought up wholly at the expense of the institution.

The school has had an uninterrupted series of successes in every line, more than once every one of its students passing at University or High School Examinations, and once all in the first division. The Industrial Department, with its printing and book-binding establishments, is especially noteworthy. A few years ago a special European Department was opened, which to-day is the largest of its kind in Burma.

In Kilkenny, September 26, Chevalier Thomas O'Loughlin, of Killarney Villa, Ballarat, Australia, was married by Rt. Rev. Dr. Brownrigg to Miss Kathleen Murphy, of Kilkenny, under circumstances of unusual interest. The church in which the ceremony was performed was the gift of the bridegroom, Mr. O'Loughlin having previously built and presented, free of cost, the O'Loughlin Memorial Church, a magnificent edifice, to his father's native parish of St. John. Three years ago the Pope conferred on Mr. O'Loughlin the title of Chevalier in recognition of his services to Catholicity, and Bishop Brownrigg announced at the wedding that His Holiness had created him a Count and sent his Apostolic Benediction to the newly wedded pair.

Rev. W. M. Fraser, a Presbyterian minister of Halifax, asks that his name be struck from the roll of the presbytery because he declines to sit in a presbytery where some of the members disregard their ordination vows in their preaching and teaching, and because of what he considers their lessening loyalty to the doctrines of the Presbyterian Church. He says that he "will not extend the hand of fellowship to anyone who, denying the Virgin birth, brands his Lord and Saviour Jesus Christ with a foul stigma." But why does Mr. Fraser remain in a Church where such views are tolerated?

SCIENCE

Rev. Miguel Maso, seismologist to the Philippine Weather Bureau, has just published an interesting brochure on the "Eruption of the Taal Volcano, January, 1911." Amongst the topics discussed are "Atmospheric Waves," "Area of Destruction," "Seismic Movements During and After the Principal Eruption," and "Intensity and Effects of the Earthquake in the Vicinity of the Volcano." Under the heading of "Atmospheric Waves" Father Maso analyses the remarkable rapid rise of the barometer. He says: "Owing to the quake two different series of movements were caused in the atmosphere: Waves of compression and rarefaction, produced directly by the explosion of the

volcano; and a true atmospheric depression, resulting from the condensation of water vapor and the ascending currents of highly heated air. This depression had to produce a powerful influx or convergent movement of the air from the outer zones towards the centre of the depression, and he instances, on reliable authority, the actual existence of strong air currents converging towards the volcano. From this he concludes that there occurred a tornado of short duration, which, when once formed and advancing, had to cease almost instantly, as all the elements to which it owed its origin failed quickly. This inference of so eminent a seismologist as Father Maso shows the close relation between seismology and meteorology.

The United States Geological Survey has dispatched several parties in quest of potash salt deposits, that so this country may be independent of "any importation of potash," as the official statement phrases it. Thus far only encouraging generalities have been reported. A laboratory has been established at Fallon, Nevada, where free analysis of salt samples will be made for any comers. The survey unexpectedly came upon rich deposits of phosphate rock in the North-west, and nearly 2,400,000 acres have been surveyed and withdrawn. Nitrogen and potash are essential, however, in making a complete fertilizer, and the search is being continued in the hope of finding potash in commercial quantities. The formation of the arid Western country is favorable to the location of such deposits, as the salts are left by the evaporation of what have been old sea beds, and to this class of formation much of the arid country belongs.

For the benefit of vessels on the Atlantic, the Central Meteorological Bureau of France has just inaugurated the sending out by wireless daily, immediately after the 11 a. m. time signals, the 7 a. m. weather reports received from Reykjavik, Iceland; Valentia, Ireland; Ouessant, France; La Coruña, Spain, and Horta, Azores; and the 8 p. m. observations of the previous day for Saint Pierre-Miquelon Islands, America. The data sent out are the barometric pressure, wind directions and force, together with the state of the sea. The messages are dispatched from the Eiffel Tower.

Fruit respiration is the subject treated in Bulletin 142 of the U. S. Bureau of Chemistry. It states that the respiration intensity of different varieties of fruit was found to vary widely, but that when the data were plotted there was a marked similarity in the curves. Also that fruits

that grow and mature quickly and soon become overripe respire rapidly, whilst those which have a long growing season are physiologically inactive. An increase in respiration of from 1.89 to 3.1 is noted for every increase of 10 degrees in temperature.

F. TONDORF, S.J.

OBITUARY

One who stood in the front rank of Mexican publicists laid down the pen when the licentiate Victoriano Agüeros expired in Paris, on October 9, 1911. Born of a Spanish father and a Mexican mother, in the State of Guerrero, on September 4, 1854, he made his early studies in the capital, where he obtained a teacher's certificate when he was only sixteen years of age. He began his literary career in 1871 by contributing various fugitive pieces to the local press. He published his first book, "Essays by José," before he had reached his majority. This was followed by others in quick succession. His most notable work on purely literary lines was a biographical dictionary of Mexican writers, with a critical appreciation of their productions. But it is rather as a champion in the journalistic arena that the deceased licentiate is entitled to our grateful remembrance. After having served on the staff of a newspaper of the time, he saw the need of a thoroughly Catholic daily which could and would defend religious interests while it supplied the other matter sought in such publications. As the result of much thought and consultation, he launched *El Tiempo* on July 1, 1883. The time was not propitious for an outspoken defender of religion or for a patriot who could write, for it was during the administration of González, who was engaged in holding the place until Díaz could step in for another term. Two years before beginning his editorial duties, which were to be his lifework, he had graduated as a lawyer, but his legal knowledge was never used at the bar. It stood him in good stead, however, for it enabled him to keep within the limits of the law and, at the same time, to raise his voice against the very general corruption in the administration of public affairs. So skilfully did he pilot his journalistic bark that, though many periodicals were summarily suppressed without any legal proceedings, *El Tiempo* weathered every storm. As the Díaz dictatorship drew towards a close, Don Victoriano's editorial utterances became so plainspoken that the writer of these lines ventured to warn him of possible disaster. He promptly answered: "There is no danger now of violent suppression, for it would produce too strong an impression on the public mind."

Selected to represent the Mexican press at the coronation of King George V, he took advantage of the occasion to visit

Spain, where he was cordially received by Alfonso XIII. His letters descriptive of his trip made many bright pages in his newspaper.

He was on the point of embarking on his homeward journey when a sudden attack of enteritis, which defied all medical skill, snuffed out the light of his life when, humanly speaking, he still had many years of active and useful work ahead of him in his chosen profession. The licentiate was a tall and handsome man of striking personality. He was known to the whole City of Mexico, and he was respected even by those who had no sympathy with the cause to which he had devoted his life. Always considerate and courteous, he was an unflinching exponent and defender of his faith. His domestic life, to which he gratefully retired after the tempests of the day, was singularly happy. He had been blessed with a numerous family, and, as he said in a private letter to the writer of these lines, "I am contented with all my boys." Men like Victoriano Agüeros are never numerous in any country; no country can have too many of them. May his life long be an inspiration to the Mexican layman!

Very Rev. Cornelius T. O'Callaghan, D.D., Vicar-General of the diocese of Mobile for forty years, died in that city October 5, in his seventy-third year. Born in Kanturk, County Cork, Ireland, 1839, he came to America in 1852, and having made his preliminary studies at St. Thomas', Bardstown, and St. Vincent's, Cape Girardeau, Mo., completed his course in philosophy and theology at Springhill College, Mobile, where he was ordained by Bishop Quinlan, in 1862. Having labored on the missions in Alabama and Western Georgia in the trying times during and immediately following the Civil War, he was made rector, in 1867, of St. Vincent's, Mobile, a position he retained till his death. He built and freed from debt the fine Church of St. Vincent, established parochial schools, and, during several visitations of yellow fever, won by his heroism the esteem of all classes. Vicar-General since 1871, he served as Administrator of the diocese in the interval following the deaths of Bishops Quinlan, Manucy and O'Sullivan, and in both capacities greatly influenced the continuous growth of the diocese. His funeral was attended by all classes in Mobile.

The Rt. Rev. Augustine Van de Vyver, D.D., for the last twenty-two years Bishop of Richmond, passed away on October 16. He had been ill for some time but his death was not expected. Bishop Van de Vyver was born at Haesdonck, East Flanders, Belgium, December 1, 1844. He studied at the University of Louvain and was ordained a priest by the Apostolic Nuncio to Belgium, on July 24, 1870. Shortly after his

ordination he came to America, and was appointed assistant at St. Peter's Cathedral, Richmond. For six years he had charge of the mission at Harper's Ferry, West Va. In 1881 he became Vicar-General of the diocese, later succeeding Bishop Keane in the See of Richmond, when that distinguished prelate was appointed Rector of the Catholic University of America. He was consecrated Bishop on October 20, 1889. The Catholic Church in Virginia owes much to the zeal of Bishop Van de Vyver. During his episcopate forty new churches were built, ten parishes established, and several religious orders welcomed into his diocese. At his funeral, His Eminence Cardinal Gibbons celebrated the high Mass of requiem in the Cathedral of Richmond.

Rev. Mother Victorine, Superior-General of the Loretto Nuns in North America, died in Toronto, Canada, on October 11. Her family name was Harris, and she was born in Ontario fifty-five years ago. On July 1, 1910, when Superior of Loretto Abbey, she was chosen for this high post to succeed Rev. Mother Ignatia.

LETTER TO THE EDITOR

HONORING MARQUETTE'S MEMORY.

To the Editor of AMERICA:

A memorable event was the recent meeting of the officers of the Wisconsin State Historical and Archaeological Societies at Prairie du Chien, Wis. "None of the gatherings," said Secretary Brown, "which these societies have held in former years at Milwaukee, Beloit, Madison and elsewhere, have been of a more interesting and enthusiastic character." The visitors and their friends numbered about two hundred, and their purpose was to inspect and approve grounds for a State Park, for the purchase of which the last Legislature had appropriated \$50,000.

As guests of the city, the visitors were conveyed in autos to the many historic points of interest around this, the oldest city in the State, visiting old Fort Crawford, the National Cemetery and Indian mounds scattered about in great abundance. On arriving at the grounds of Sacred Heart College the party was welcomed by the reverend president, who conducted the sightseers through the various buildings.

In the evening, the members of the societies were greeted by an audience that filled the Metropolitan Theatre. Professor Flint, of Wisconsin State University, and Mr. Brown, Secretary of the Wisconsin Historical Society, gave addresses outlining the purpose of their visit. Rev. G. Pickel, S.J., Professor of Science at Sacred Heart College, read a sketch of the earliest settlement of Prairie du Chien by Canadian French in 1726, and of Fort Crawford, erected there by the U. S. Government in 1814.

Captured and burned by the British in the war of 1812, the fort was rebuilt on a grander scale, and became the chief military outpost of the entire northwest, especially during the wars with the Winnebagoes in 1825, and with Black Hawk in 1832.

The next morning, accompanied by over three hundred citizens, the visitors, among whom were prominent residents of Milwaukee, Manitowoc, Green Bay, Madison, La Crosse, Janesville, Waukesha, Watertown, and of McGregor and Dubuque, Iowa, boarded an excursion steamer to course over the same waters, two miles below, where, on June 17, 1673, Père Marquette, in paddling down the Wisconsin, had discovered the great Mississippi. Disembarking at the junction of the rivers, all ascended Mount Lookout, from which they had a full view of Marquette's course of discovery. This mount, which, according to the U. S. survey, attains the height of 1,108 feet above sea level, was chosen as the site of the State Park. The view obtained from the summit was a surprise to all. The great river was seen winding away to the south until lost amid great bluffs on either side. Northward its waters, widening into lagoons, course down between the cities of McGregor and Prairie du Chien, four miles distant. Eastward lies Bridgeport, far away on the banks of the rapid, serpentine Wisconsin. Stretching out from the junction of the rivers, an unbroken ridge of hills, averaging 300 feet in height, sweeps around in a semi-circle, reaching back again to the Mississippi. Within the amphitheatre thus formed, a beautiful stretch of meadow land measuring six miles in length and four in width, and midway between Prairie du Chien and the junction of the rivers, stand out boldly the buildings of Sacred Heart College. Gazing in admiration at the magnificent scene, the vice-president of the Historical Society said "the College was destined by Providence to become a great seat of learning."

The summit of Mount Lookout, the site of the State Park, forms a grand plateau more than half a mile in length, and is adorned with series of bear mounds erected by the Bear Tribe of Indians. Upon the highest of these mounds, known as "Signal Hill," was placed with simple though impressive ceremony a bronze tablet, the gift of James Pyott, of Chicago. Its lettering proclaims the fact that these grounds have been taken over by the State of Wisconsin for a public park. Nothing in the State can better perpetuate to future generations the memory of the historical achievements of Père Marquette. Further appropriations will be made annually for the beautifying of the grounds, and a bridge will be constructed over the Wisconsin from the base of Mount Lookout.

S. H. C.

Prairie du Chien, Wisconsin.